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TO

The Clergy

OF

THE DIOCESE OF CALCUTTA,

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AT THE PRIMARY VISITATION OF

RGE EDWARD LYNCH COTTON, D.D.

OP OF CALCUTTA, METROPOLITAN IN INDIA AND CEYLON.

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TO THE

VENERABLE JOHN HENRY PRATT, M. A.,

ARCHDEACON OF CALCUTTA,

THIS CHARGE IS DEDICATED,

IN GRATEFUL ACKNOWLEDGEMENT

OF HIS CORDIAL WELCOME,

HIS EVER READY HELP AND COUNSEL,

HIS CHRISTIAN EXAMPLE.

Almighty God, the giver of all good gifts, who of Thy divine providence hast appointed divers orders of ministers in Thy church; give Thy grace, we humbly beseech Thee, to us Thy servants who are here gathered together in Thy Name; and so replenish us with the truth of Thy doctrine, and endue us with innocency of life, that we may faithfully serve before Thee, to the glory of Thy great Name, and the increase and edification of Thy holy church, through Jesus Christ our Lord. Amen.

CHARGE.

My Reverend Brethren,

I could have wished that it had been possible to delay this our first occasion of meeting, till a longer experience had enabled me to express, with surer and more matured confidence, my opinions on some of the great questions which at this time must occupy the attention of an Indian bishop and his clergy. I might in that case have delivered to you rather the deliberate judgement of one who had fully observed them, and reflected upon them, than the crude sentiments of a new comer, suddenly called from a happy country home in England, and a branch of ministerial duty with which long use had made him familiar, to a wholly new charge of overwhelming extent and public importance. Still there may be some advantage to you in hearing how the aspect of the Indian church strikes a stranger; and if

there is a risk on the one hand lest the judgements of such a one should be based on insufficient knowledge, there is a danger on the other, lest those who have long carried on a particular system should from habit become blinded even to its defects. And if there has been any crisis since the see of Calcutta was founded, when its bishop and clergy specially needed the comfort of mutual counsel and support, it is at this time, when we are just recovering through God's infinite mercy, from a shock which has stirred the empire to its foundations, and entering, as we hope and pray, on a period of repose, which must be materially influenced by the awful events which have preceded it, and which, while it opens to us fresh opportunities of doing good, will certainly not be free from dangers and difficulties of its own. At such a time you doubtless miss the fatherly voice of him, who in the fullness of experience and authority has so often addressed you from this chair, and roused you to more devoted efforts for the glory of that Master whom he so faithfully served, and the good of this diocese which he so fondly loved. But as when in an army a great and trusted general is suddenly removed, every officer and

every soldier feels that his own exertions are doubly important, and he himself doubly responsible, so in that great spiritual host in which we all are soldiers, as we miss the thoughtful Christian experience of those whom from time to time God calls to Himself, each of us will consider whether he is sufficiently furnished for the warfare with evil; and above all, as earthly helps are withdrawn, we shall seek with more earnest longing for help from above, remembering that our true Captain is no human warrior, but Jesus Christ, the Son of God, and that unless we basely or carelessly desert Him, He is ever among us by His Spirit to lead us on to victory. We were, I trust, reminded of our true strength, when yesterday we partook together of the holy communion, a goodly custom, introduced in recent times at several visitations in England, and henceforth I hope never to be omitted at ours. For as our meeting here at all is an outward sign of the unity in which we are working together as ministers of the same gospel, commissioned by the same branch of Christ's holy catholic church, so this conviction will be ever more deeply impressed upon us, when we join in that feast which is not only a

communion with Christ, but through Him with one another, *for we, being many, are one bread and one body, for we are all partakers of that one bread.*

There are four subjects, or groups of subjects, to which any Indian bishop, however recently appointed, must be expected to direct his immediate attention, and between which I purpose dividing what I have now to say. The first is the relation in which the government of India stands to Christianity, especially with reference to education; the second (which cannot be altogether separated from the first), is the work of Christian men and societies in educating the natives; the third is the general progress of missionary enterprise; the fourth is the state of the European population, and the duties of those clergy who minister to them.

I. At the very outset of my observations on the first of these topics, I cannot help expressing the regret with which I read in a recent report on education, a denial that government has any connection with Christianity whatever. Government is there said to exist "for a specific purpose, for the protection of life and property, and for facilitating the production and distribution

of the material means of happiness." And it is added that it is "as unmeaning to talk of a Christian government, as it would be to talk of a Christian system of police, or a Christian system of roads and canals."[1]

It may be questioned whether it was necessary to introduce, in a single sentence at the end of a letter on Sonthal schools, a modern theory of politics which is justly and vehemently controverted; but if nothing had been stated except Warburton's theory of the objects of a state, it would have been still less necessary for me to notice it. But not only is this theory stated in a positive tone, which seems to imply that it is an indisputable truth, but an inference is made from it, which must give and has given great offence, and which many who hold the theory would repudiate. Yet even the theory, so far from being generally admitted, is opposed to that of even the greatest heathen philosophers, Plato and Aristotle, who, though they differ from each other as to the mode of a state's formation, yet agree as to the moral objects which it should set before itself when it is formed. It is contrary

[1] *Report of Public Instruction in the Lower Provinces of the Bengal Presidency for* 1857-8, p. 72.

to the doctrine of all great English writers on ethics and politics down to the eighteenth century, and among its most illustrious opponents in more recent times, to take three whose habits of thought were in most respects very different, I may mention Burke, Coleridge, and Arnold. *(A.)* Nay, happily it is inconsistent with the very report in which it is now asserted; for if the only object of government is to protect life and property, and facilitate the production of wealth, it cannot be part of its functions to establish in the Presidency and other Colleges lectures on poetry, ethics, and history,[2] which certainly do not either protect life or produce food. And if it is clear that even the theory itself cannot be thus hastily affirmed, the inference from it that "it is unmeaning to talk of a Christian government," will be condemned by all who believe that Christian men must carry out secular no less than spiritual ends on Christian principles, in accordance with the Apostle's precept, *whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.* Among the

[2] See also the subjects for the University examinations. In p. 21 of the Report, it is further proposed that no one shall receive any appointment till he has passed the first of these.

living advocates of the theory, there is none more distinguished than the Archbishop of Dublin; but, while considering the state to be instituted entirely for secular objects, he carefully reminds us that "the Christian is to act in all the relations of life, in whatever circumstances he is placed, on Christian principles,"[3] so that a government, composed of Christian men, can never free itself from Christian responsibility. Even Warburton himself, while he asserted strongly that civil society exists for the security of liberty and property, yet maintained (whether rightly or not is not our concern at present) that "the state is bound to cherish, protect, and propagate, the three fundamental principles of natural religion, viz., the being of a God, His providence over human affairs, and the natural essential difference between moral good and evil."[4] Nor can I accept the analogy drawn between a Christian government and a Christian system of roads and canals. If by the latter is meant the actual material system of roads, then as a road has not conscience and reason, it cannot be compared with a society of

[3] *Kingdom of Christ*, p. 42.

[4] *Alliance of Church and State*, Book i, Ch. 4.

thinking responsible agents; if the commissioners or company who manage the roads, then as such a body is not invested with the sovereign attributes of capital punishment, making war, and exercising absolute uncontrolled authority, it cannot afford any guide to the functions of a body, possessed of powers which seem to be entrusted to it for the highest and not merely the lowest good of men. Yet perhaps with regard to roads, some of our English shareholders would have found it advantageous if even railway companies had allowed themselves to be Christian, and had acted on Christian motives in conducting their affairs.

I should not have detained you so long on this subject for the mere purpose of opposing an abstract theory, which however repugnant to my own convictions, is held by many able men and many good Christians. But I do think that the inference from it, which denies that we can fitly call a government Christian, is essentially injurious to the cause of Christianity. It reduces it from a universal redemption, and a catholic religion, containing a divine and perfect code of morality, to a mere collection of abstract doctrines and ritual observances. It encourages

the notion that it is one out of many religions, "*our* religion," as we are apt to call it, instead of the one revelation of God to man; a religion for the West, as Mahometan and Brahminical and Buddhist creeds are religions for the East, instead of the mighty truth which, rising in the East, has already subdued the West, and will one day reconquer the East, which was its birthplace. The universal moral supremacy of Christianity is a principle as essential as its most sacred and innermost doctrines, such as the Incarnation and Atonement, for unless it is every thing, it is nothing; it must be either a human tradition, or the divine code which claims to regulate in moral questions all earthly institutions.

Nor can it fairly be inferred from this, that when we appeal to the Christian duty which the British government owes to India, we mean that it should propagate its creed by force or bribery, or "involve itself in religious and proselytizing enterprises."[5] On the contrary, we hold exactly the reverse. We desire that the government should shew to the natives of India that it is Christian, first by framing all its public

[5] *Report*, p. 72.

acts on the principles of the New Testament, in the spirit of truth, righteousness, and mercy; and secondly by the Christian lives of its officers and representatives. But we acknowledge no means of propagating Christianity except persuasion. "Let us try as much as we will to convince our "neighbours; but let us beware of influencing "their conduct, when we fail in influencing their "convictions. He who bribes or frightens his "neighbour into an act which no good man "would do for reward or from fear, is tempting "his neighbour to sin; he is assisting to lower "and to harden his conscience, to make him act "for the favour or from the fear of man, instead "of for the favour and from the fear of God; and "if this be a sin in him, it is a double sin in us to "tempt him to it."[6] Therefore we repudiate all wish to reward converts for their Christianity by any undue favour, such as a preference to government appointments, beyond the just claims of diligence, good moral conduct, and fitness for the work; and we quite admit that government ought to stand aloof from the propagation of Christianity in this country, because it is scarcely possible for any government, at least in Asia,

[6] Arnold: *Christian Life, its Course*, &c., p. 435.

to avoid the unintentional exercise of a stronger influence than persuasion. Any motive for embracing Christianity except the honest conviction of the heart and mind is essentially unchristian, and inconsistent with the precepts of Him who would not permit His servants to *fight, that He should not be delivered to the Jews,* because *His kingdom was not of this world,* and who distinguished between obedience to human and divine authority in the famous words, *Render unto Cæsar the things that be Cæsar's, and unto God the things that be God's.*

But whatever theories on the subject of "Christian government" may be in favour among the educational authorities of India, it is quite plain that in England the phrase exerts a very real and practical power over the minds of men. For even in a year which has witnessed the collision of two great empires, and the frustrated hopes of Italy, hardly any question has created more excitement at home than that of the introduction of the Bible into our government schools. I confess that in much of the agitation on this subject I cannot sympathise. In particular I think that Lord Stanley's educational despatch has been misunderstood and

misrepresented. It has been declared to be "a scandal to a Christian country, and pregnant with terrible results."[7] Now in reference to this strong language, two things strike us at once, first, that this despatch makes no new order on the subject, but simply repeats that of 1854; and secondly, that the study of the Bible is actually permitted, provided that it be quite voluntary, read out of school hours, and not made part of the regular course of instruction. For in para. 59 we read that "the Bible has a place in the school libraries, and the pupils are at liberty to study it, and to obtain instruction from their masters, as to its facts and doctrines, out of school hours, if they expressly desire it." From this clause it follows, that any master in a government college may form a voluntary class for scriptural instruction, provided he gives his lessons out of school hours! Of this privilege in many cases the natives avail themselves. In Mr. Venn's recent pamphlet[8] on the subject, two striking facts are mentioned. A considerable portion of the first and second class of the

[7] *Record*, May 18, 1859.

[8] *A Plea for an open and unfettered Bible in the Government Schools of India*, by Rev. H. Venn.

government college at Agra have voluntarily begged for religious instruction on Sunday, and this they regularly obtain in private from the Principal. The students of the Dacca College have applied to one of their teachers for the introduction of the Bible as a branch of their college studies, and he has undertaken to instruct them in the New Testament every Sunday morning. Most heartily do I wish to see a similar voluntary class formed in every one of our government schools (where it is possible,) especially in the most distinguished of all, the Presidency College in Calcutta, in which I am certain that there are pupils desirous of spiritual enlightenment, and teachers capable, under God's blessing, of imparting it. But with these facts before us, surely we must admit that the framers of a recent "Minute" and "National Declaration" wrote hastily, when they called Lord Stanley's policy "retrogressive," and declared that, "considering how great an affront is put on the word of God, by its authoritative exclusion from government schools, they desired that such prohibition be removed, and that none who may be so disposed, be interdicted from the hearing or the reading of the Bible." *(B.)* None

are so interdicted under the two despatches of 1854 and 1859. It is true that in Ceylon the voluntary study of the Bible forms part of the authorized government course, and takes place in every school during the hour before the secular teaching commences, so that if any object to attend, their absence does not interfere with the regular work of the school. But I am informed by the Bishop of Colombo, to whom I wrote on the subject, that in Ceylon the master of every government school is a Christian, whereas I learn from one of our inspectors, that in all the zillah schools in the three provinces of Bengal, Behar, and Orissa, there are not above ten Christian teachers, of whom two are Roman Catholics. I know that some have thought that the Bible might be safely taught by unbelievers, and that the word of God will make its way by its own inherent power, in spite of this extravagant anomaly. But when I consider how great, whether for good or evil, is the influence of the living voice and the contact of mind with mind, and how disastrous in religious teaching is the effect of the suppressed sneer, the vacant air of indifference, the doubting or hostile comment, I must maintain that

Lord Stanley has expressed far too weakly the objection to this course, when he says, "that instruction in the facts and doctrines of the Bible given by heathen teachers would not be likely to be of much advantage;"[9] and that it were almost better for a Bengali not to know that the word of God exists, than to hear it explained by one who regards it as an imposture and a delusion. *(C.)* Thus too Sir John Lawrence, in his noble minute on the government policy with reference to Christianity, entirely limits his desire for these classes to schools where fit teachers can be found. The want of Christian teachers then is a practical difficulty in the way of introducing by authority into India a system which works successfully in Ceylon; and yet, after all, this system differs very little from the plan which any Christian teacher in any individual school might already adopt. For he might invite voluntary students of the Bible to meet him either before the regular school hours begin, or at any time not included in them. This work would not indeed be examined by the government inspectors, but seeing that our object in teaching the Bible to the

[9] *Educational Despatch of* 1859: para. 59.

heathen, is to win their hearts and affections to Christianity, I think that this result is as likely to follow from purely voluntary study, as from that which is carried on partly with a view to marks and intellectual distinction. In any case, there is but a slight difference between the liberty enjoyed by the pupils to consult their teachers out of school hours, and the formation of a class for affording such instruction, in school hours, to those who may choose to avail themselves of it; and therefore I deprecate as unjust all such phrases as "a ban upon the Bible", "an interdict on the Bible", and the assertion that government hinders its free circulation in India.

Moreover, I cannot but think that this point of introducing the Bible is sometimes unduly forced into exclusive prominence, and that the relation of government education to Christianity is beset with greater anomalies than can be solved by this one concession. There still remains the question in what spirit the whole scheme of secular education should be carried on, for we must not imagine that if once the Bible is taught, we may safely leave every thing else unheeded. For since Christianity claims to govern and direct

man's whole moral being, I do not see how any moral science can be taught as a Christian would wish without reference to Christianity. Doubtless, there are sciences, such as mathematics, and logic, and grammar, in which we may give instruction without passing any moral judgements whatever, and therefore a Christian may lecture on these subjects in exactly the same language as a person of another faith. But the domain of history and ethics is one which Christianity claims for its own. I do not say that there can be no moral judgements independent of Christianity; on the contrary, one of the chief evidences of Christianity is that it fulfils the highest aspirations of man's natural conscience. Nor do I say that the New Testament contains a complete code of morality; it gives us principles, and leaves us to work out details in accordance with them. But those who profess obedience to the Lord Jesus Christ must refer all their moral judgements to those principles, and in dealing with the natives of India the difficulty of teaching without reference to religion must be very real and practical. It has often been pointed out that European physical science seals the fate of Hinduism, that

we cannot lecture in astronomy or geography or chemistry without attacking the pretended revelations of the Vedas and Puranas. But it is also clear that a real training in modern history must seal the fate of Mahometanism. We cannot teach a Mussulman pupil that the political and military struggles between Christianity and Islam have been a matter of indifference, or that their progress was unmarked by any signs, teaching us which of the two religions came from God, and with which the cause of human progress and human happiness is identified.[10] Thus, strictly speaking, education must be the work of the church, helped and encouraged by the state; but as this is at present impossible in India, the best substitute is that the professors and masters should be persons who will silently diffuse a moral and religious influence over their teaching. We do not indeed want them to proselytize, it would be most dishonourable for them, at least in their public instructions, to attempt it. But they should be persons who in all their teaching, and still more in the daily example which they set before their pupils, will shew that they are Christians, and that they

[10] See Isaac Taylor's *Logic in Theology, &c.* p. 254.

believe Christianity to be in two senses universal, universal as to the classes and races for whom it is designed, and universal as to the subjects over which it claims to be supreme. Under such teachers, some pupils at least will perceive that intellectual studies, however successfully pursued, cannot of themselves satisfy the heart of man, and the result of an education given in such a spirit will surely be something better than Deism or Pantheism, or (worst and vilest of all) an indifference to every thing higher than worldly comfort and advantage.

Nor must we forget, in connection with this subject, that the despatch of 1854 distinctly recognizes the hope that the present system may be one of transition only, and that by the extension of grants-in-aid on the one hand, and increased efforts on the parts of individuals and societies on the other, the government may in time be able merely to assist private enterprise, and so put an end to the present unnatural divorce between secular and religious education. *(D.)* The necessity of this divorce, as the only condition on which any education would have been accepted by the Hindus forty years ago, was felt as strongly by the most devoted Christians as by

the most determined secularists. Nay rather, at a time when politicians were afraid of taking any steps for the intellectual benefit of the natives of this country, Christian men urged that they must not be left in ignorance, and earnestly advocated a secular education, as the first step necessary for their general improvement. The plan which Mr. Thomason submitted to Lord Hastings, when travelling with him as his chaplain in 1814, and which led to the foundation of the Hindu College, was carefully divested of a missionary character, the object being simply to instruct the natives in the English language literature and science; and of it Mr. Thomason writes, "Now let this engine begin to work, and may our gracious God command His blessing."[11] For looking at the state of the native mind, he believed that he was doing God service by simply labouring for its intellectual enlightenment, and surely he has not been disappointed. The facts that a large portion of our public officers, including the principal Sudder Ameens, with extensive judicial powers, are natives, that we have some hundreds of intelligent native teachers and medical officers, above all, that some men

[11] See Serjeant's *Life of Thomason*, p. 265.

educated in government colleges are now earnest Christians, shew that the hopes and prayers of this good man have not been in vain. And such is the opinion of the Madras missionary conference, which at its meeting last year at Ootacamund, recorded its belief that "in spite of the serious evil of the exclusion of the Bible, the secular knowledge imparted to many native youths, by means of the government system of education, has been a real benefit."[12] Still this system, up to 1854, had more or less of a hostile aspect to Christianity, but the despatch of that year was accepted by persons interested in missionary work as a favourable settlement of the question, and this has been confirmed in all essentials by that just sent out.

Am I then content with the action of government in this matter, and do I wish for no alteration? Before I answer this question, it will be well to consider the special duties which press upon ourselves, whose lives are devoted to the work of making India Christian. First, then, let us remember that though agitation is sometimes quite necessary, yet it always involves some moral danger, and that men are often seduced into

[12] *Report of the S. India Missionary Conference of* 1858, p. 211.

unfair argument, and injustice to opponents, by the temptation of a leading article or platform speech. Secondly, let us cordially acknowledge the advantages and helps which we have received from government, and contrast our present position in India with that of our predecessors. Seventy years ago, the subject of missions was regarded in England no less than in India as a pure absurdity. A bishop assured the House of Lords that the obligation to convert the heathen had ceased from the days of the apostles,[13] and the proposal to preach the gospel among barbarous nations was denounced in the general assembly of the Scotch church as highly preposterous.[14] In 1807, England was agitated by a pamphlet from one Indian official declaring that the mere existence of the Bible Society placed our eastern possessions in a situation of imminent and unprecedented peril,[15] while another asserted that the mind of man had never conceived a wilder and more dangerous plan than that of instituting free schools throughout Hindustan.[16] In 1812, a missionary to British India could find no rest for the sole of his foot except in the

[13] Marshman's *Life of Carey, Marshman, and Ward*; i. p. 341.
[14] *Ibid*, p. 18. [15] *Ibid*, p. 334. [16] *Ibid*, p. 341.

Danish settlement of Serampore, or the heathen kingdom of Ava. In 1813, Warren Hastings, the greatest of proconsuls, complacently told the House of Commons, that he could "remember a worthy gentleman who bore the character of a missionary, Mr. Schwartz, in the Carnatic," and that he had heard of the conversion of one Indian.[17] In the same year a member of parliament, who had been twenty years in India, publicly declared that the Hindu religion was pure and unexceptionable;[18] and even to send out a bishop and clergy for the benefit of Europeans was regarded as dangerous. In 1829, the rite of Suttee was protected by law; in 1839, the government still derived a revenue from the obscene impieties of the Jugganâth festival. Now, in this single year 1859, the English government, under the advice and direction of Lord Stanley, the very minister whose deeds and words have been so severely criticized, has ordered the gradual but speedy suppression of the cruelties practised at the Charak Puja, has forbidden the executive to superintend the fulfilment of trusts for idolatrous purposes, and has refused to recognize heathenism in courts of

[17] *Life of Carey, Marshman and Ward*, ii. p. 13. [18] *Ibid*, p. 23.

justice by the forms of administering oaths. These acts should in all fairness be remembered before we denounce the government as unchristian. We can now plant missions all over the country when and where we will; we can obtain government help for schools in which the Bible is taught to every scholar; we can bring our books and our teaching to bear on every class of the population. From this it follows, thirdly, that we should do our utmost to avail ourselves of the present system by fresh educational efforts for which grants-in-aid may be demanded; that we should try wherever we can, through private influence, to bring into operation the permission conceded to government teachers of explaining the Bible to voluntary classes; and that, where this is impossible, we should ourselves do more for the young educated Hindus. Let us seek for access to them; let us study their characters, their prejudices, their wants, their difficulties: and when in any government school there is no teacher able and willing to meet the desire of any students for instruction in Christianity, let some minister of Christ be at hand to supply his place, just as one of our missionaries at Burdwan has gathered

round him a few young men from the purely heathen school of the Maharaja. Lastly, it is of the highest importance for us to influence the educational department, by training up native Christians, who may be fit for employment in government schools, and pointing out to men of high principle in the English universities, that great opportunities for usefulness are open to them by becoming candidates for the more important appointments.

And now, though a bishop addressing his clergy is rather bound to speak to them of their own duty than of the duty of the government, yet it may add force to the advice which I have ventured to give you, if I shortly discuss a few important points in which the public policy bears upon Christianity.

First, we have seen what practical difficulties make it for the present impossible that the introduction of the Bible into government schools should be a measure of much real importance. Doubtless, when it can be taught effectually, and received with candour and without suspicion by the pupils, and by the parents, it will, by God's blessing, be the source of no less moral and temporal good to India as a nation, than of

spiritual and eternal good to Indians as individuals. I believe the Jewish prophets to be the greatest masters of political wisdom; I fully agree with our own great poet in regarding them

> As men divinely taught, and better teaching
> The solid rules of civil government,
> In their majestic unaffected style,
> Than all the oratory of Greece and Rome.
> In them is plainest taught, and easiest learnt
> What makes a nation happy, and keeps it so,
> What ruins kingdoms, and lays cities flat. [19]

But may there not be a danger, lest this question should assume such an aspect, that the Hindus may come to regard the Bible as a mere outward symbol of the English *raj*, and its study as nothing but part of a secular policy directed against their national customs? I do not know why we should doubt the assurance that "at the present time a change might be found peculiarly embarrassing."[20] Though we do not anticipate any fresh resistance to British authority, yet a sudden order for the use of the Bible in school hours might rouse considerable distrust in the minds of the older natives, and interfere with the formation of voluntary classes. The government, I think,

[19] Milton, *Par. Reg.* iv. 357. [20] *Despatch* of 1859, para. 60.

should carefully observe whether this is likely to be the case, and meantime, wherever such classes are formed in accordance with Lord Stanley's despatch, I trust and believe that they will be in no way discouraged. And I hope that we may be able gradually and safely to approach the Ceylon system, leaving the first hour vacant for voluntary religious instruction. But the importance even of this must partly depend on our own exertions, and the multiplication of Christian teachers fit for employment under government.

Secondly, I earnestly desire the repeal of two orders issued by the late Court of Directors. The first of these forbad the continuance of government aid to the Sonthal schools of the Church Missionary Society. It is difficult to imagine any case in which the suspicion of proselytism might be more safely disregarded, than in that of an uncivilized tribe, whose religion is wholly unconnected with that of the Hindu and Mussulman inhabitants of India; and every man in the country, be he Hindu, Mussulman or Christian, must surely rejoice if the Church of England could carry on among the Sonthals that great work of civilization which the Baptists have

nearly accomplished among the Karens. *(E.)* The second order prohibits the arrangement by which the students of the University were permitted, in the examination for honours in moral sciences, to bring up certain voluntary subjects, and among them the works of Butler and Paley. Considering that many Christian institutions are affiliated to the University, it cannot be right to prevent their special studies from having due weight in a voluntary honour examination, it being fully understood that members of non-christian schools are authorized to bring up other works on moral sciences to which exactly the same credit will be allowed. But this measure, after passing the Faculty of Arts and the Senate, without any remonstrance from the native members, and after receiving the approbation of the Indian government, was negatived by the Court of Directors, and that too in such a way as to expose the whole examination to ridicule; for it was ordered that though candidates might be examined on these subjects if they wished it, yet that neither for them, nor their equivalents, must any marks or credit be given. It is to be hoped that the strong remonstrances which have been sent home against this strange

order, will induce the Secretary of State to cancel it. *(F.)*

Thirdly, turning to a more general view of these questions, I cannot but express a wish that the word *neutrality* could be dropped in describing the relation of the British government to religion. It may be said that a word is not of much consequence; and no doubt some word is necessary to express the facts that the state stands aloof from missionary enterprises, and that in the language of the Queen's proclamation "none shall be in any wise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law." But the word *neutrality* (which is avoided in the proclamation) is liable to perpetual misconstruction, and has received it from certain Madras petitioners. Nor can I ever hear it, without thinking of our Lord's warning, *He that is not with me is against me.* It is impossible for any thoughtful man to be really indifferent to the contest between two such principles as Christianity and Heathenism. Nor in truth can we claim to have been so, when we have taken upon ourselves

to decide that certain parts of the Hindu system are immoral, and to prohibit them by law. Passing from the word to the principle intended to be expressed by it, there must arise, from the anomaly of a Christian government ruling over a non-christian population, a thousand delicate questions as to the distinction between the private and public capacity of state officers, and as to the acts which are lawful in one character and unlawful in the other. On these multifarious difficulties I cannot enter, further than to remind you that we must not be hasty in censuring individual decisions; for the task which our rulers have before them in this matter, is one demanding judgement, firmness, and candour in an unusual degree. We must all acknowledge the principle of official non-intervention; coercion and favouritism are alike unchristian; our heathen fellow-subjects have an undeniable right to demand, in simple justice, that no civil or military functionary should use his public position for the purpose of making converts. On the other hand, it is quite true that the claims of individual liberty, and of Christian conscience, must be considered by government, as well as the duty of non-interference with the religious

belief of their subjects. The distinction will often be so nice, that we are bound to abstain from harsh and hasty judgements, if the decision is not always in accordance with our own opinion.

II. The subject of grants-in-aid will connect the educational efforts of the government, and of individuals and missionary societies. It will require but a brief notice, for it has in fact been exhausted by the admirable minute of the late Lieutenant-Governor of Bengal, which disposes by conclusive arguments of the celebrated letter and memorandum, published last year by Lord Ellenborough and Sir George Clerk. The system was first established by the educational despatch of 1854, and, in accordance with that despatch, has been applied to schools in connection with missionary societies. *(G.)* As this minute is in every one's hands, it is needless to recapitulate its arguments, to which however one may be added, as to the effect of government aid on these schools. Since they educate no less than 80,000 Hindus and Mahometans, it is most desirable, even on purely secular grounds, that the instruction given should be as efficient as possible. Now the tendency of a zealous

missionary might be, to neglect the secular instruction for the sake of the religious. But this tendency will be checked by the government inspector, and the conditions of the grant-in-aid. Moreover the fact, that these schools are so largely attended, seems to furnish a sufficient answer to the question asked in the recent despatch, whether jealousy has been excited by the assistance indirectly extended through the medium of grants-in-aid to missionary teaching. The natives can feel but little repugnance to a system of which they so largely avail themselves; even though the British Indian Association has strangely enough declared it contrary to the toleration promised in her Majesty's proclamation. It is hard to see on what reasoning they support their opinion, by which we are reminded that as at different times there have been those who make a solitude and call it peace, so there are now some who define toleration to mean the want of toleration for any system except their own.

But while the principle of grants-in-aid is most valuable and most successful when applied to the higher class of English and Anglo-vernacular schools, I must agree with Lord Stanley's

opinion, that "the grant-in-aid system, as hitherto in force, is unsuited to the supply of vernacular education to the masses of the population,"[21] since the rules presume greater interest in the advancement of the poorer classes than exists among the wealthier natives, and larger contributions to the schools than can be afforded by the masses themselves. Yet surely the simple vernacular education of the peasantry is at present the most crying want of Bengal. It is said that of the rural population only two per cent. can read. Now to omit the obvious and overpowering reasons for raising from this degradation those who are God's children like ourselves, our missionary and Bible societies can scarcely hope for success in such a state of things. To distribute Bibles or tracts among such a population is mere waste of time and labour, and those who have never been taught to reflect at all, can hardly understand why the service of Christ is better than that of Siva or Kali. We rejoice to hear that government are making enquiries as to the best means of removing this scandal from our empire, and it would therefore be idle now to discuss a question on which full

[21] Para. 50.

information is not yet obtained. But this seems the proper place for noticing the intended operations of an infant institution, having the same great object in view, the Christian Vernacular Education Society.

Of the general design of this society I strongly approve, and I readily assented to the wish of its founders that I should become one of the Vice-Presidents. For any one who feels the greatness of the need must welcome any thoughtful and Christian effort to supply it. Moreover, in some of the particular principles put forward I warmly concur, especially the comprehensive spirit in which different bodies of Christians are invited to co-operate in the work. But we are now waiting with some anxiety to see how the new society will carry out its purposes. From what I see of missionary work here, I think that its proper function is to be strictly subsidiary to the missionary societies, to give them grants-in-aid, especially for training schools (not of course superseding the government grants, but added to them), to employ inspectors and superintendents, who may give unity to the work, and see that the bounty of the society is not abused. It may also do much good by helping to publish

Christian books, whether original or translated, in the vernacular languages, and by the supply of cheap maps and other educational apparatus. But I do not look with satisfaction on the propo- "sal to make use of the best (training) institu- "tions of various missionary societies in different "parts of India, and to extend the benefits of "the selected schools to the missions of other "Christian denominations in the neighbour- "hood,"[22] by sending pupils from them for instruction to the favoured institutions. The plan sounds catholic and unsectarian, but what will be the result in practice? Perhaps we ought to feel fresh shame at our "unhappy divisions" for disbelieving in its success. Yet surely it seems no proof of bigotry in a missionary, if he does not wish to send a pupil or a convert, whose opinions perhaps are unstable, to receive an education mainly religious, and to be trained for a distinctly religious office, in a college belonging to a body of Christians from whom he differs in important particulars, and where the general tone is unlike that in which he has himself been brought up, and which he regards with feelings of affectionate reverence. Nor is the cause of truth

[22] *Report of Christian Vernacular Education Society*, for 1859.

and unity really advanced, if a teacher may not open his mouth on certain points, such as infant baptism, which affect to a great extent the spirit of his religion, lest he should violate "an honour-"able understanding to use no influence preju-"dicial to the interests of any particular denomi-"nation."[23] We do more to heal the breaches which divide Christ's Church, by living in love and peace with Christians who differ from us on questions, of minor importance no doubt, yet not to be despised or neglected, by meeting them for example in the committee room or public gathering of the Bible Society, by friendly union in private, by thankfully accepting their sympathy and prayers in the work of building up Christ's kingdom, and assuring them of our own, than by attempting an amalgamation for which we are not prepared, which must involve some sacrifice of convictions, and which may lead to jealousy and dissension. That this kindly intercourse is of constant occurrence, is one of the most pleasing and improving characteristics of Anglo-Indian life. But if missionaries belonging to the same Christian body sometimes differ widely from each other in their

[23] *Occasional paper* for February, 1859.

plans for the management of a district, much more will disputes arise when the ministers of different persuasions acquire, for the sake of their pupils, a kind of title to interfere with the management of a training school. No doubt there is an alternative, that the society should establish training schools of its own, and invite to them students from all denominations. But the heads of these institutions must belong to some Christian body, and hold some definite form of Christian doctrine, and therefore the same objection applies to these, though to a less extent, since the peculiar character of each institution would be less distinctly marked. But still a man placed at the head of one of them, if he would avoid the suspicion of proselytism on the one hand, and the danger of religious indifference on the other, must be gifted with a rare combination of zeal, moderation, and liberality. *(H.)*

If however it turns out in practice impossible to work this society either in this way, or on the principle of common funds, given to the different missionary bodies in proportion to their own exertions, then I earnestly trust that our two great church societies will each use vigorous exertions to raise a special fund for the promotion

of Christian vernacular education in connection with its own missions. If the multitudes of India are to be Christian, they must be raised from their present extreme degradation; the work of missionaries would be half done, if the mass of the people could read, and reason with tolerable intelligence. They must be taught to discern the difference between good and evil, before they can see that Christ is the representative of the one, and that the other is enshrined in their own idolatry.

III. And now let us pass from the particular work of education to consider more generally how the propagation of Christ's Gospel is advancing in India. It can hardly be denied that with respect to Bengal, at least, the prospect is for the moment not encouraging. Among the older of the educated natives in and around Calcutta, there seems to be a shrinking from Christianity, something of an antipathy to it, a reaction from latitudinarian indifference to the strict principles of Hindu orthodoxy. Among the younger men the chief characteristic is a separation of faith from practice; on the one hand, a determination to conform to traditions and institutions which they secretly despise, on the other, a readiness

to admit certain truths in theory without accepting their practical consequences. Again, the missionaries who itinerated in Bengal during the last cold season report that the hostility of the peasantry was in some places unmistakeable, and that the preaching was occasionally interrupted by open insult. It may be that this shrinking from Christianity arises from a secret dread of its all-pervading power, and a scarcely realized presentiment of its triumph; and that as the fury of Diocletian's persecution, and Julian's senseless attempt at a Pagan reaction, alike preceded the national recognition of Christianity, so the violence of the mutiny, and the present movement (if such it be) in favour of caste and idolatry, may be the precursors of a coming time when the Lord will vouchsafe to us a new fulfilment of His ancient promise, that *the forces of the Gentiles shall come unto Zion.* Of the symptoms which I have mentioned, the most dangerous morally, and also the most adverse to Christianity, is the divorce of belief from practice. For such a state of mind tends to foster the delusion that religion is a mere affair of philosophical speculation, to obscure the obligation, which rests upon every intelligent being, instead of

dallying with theories, to come forward boldly and conscientiously, confessing the truth openly before all men, and following it out through evil report and good report, through wealth and tribulation, through life and death. And here let me very earnestly warn you against fostering this error, which I should think falls in only too naturally with some of the characteristics of the Bengali mind, in your school teaching. I have been sometimes startled when examining missionary schools, to hear Hindu or Mussulman boys speak of Christianity as "the true religion," or state some great Christian doctrine as if they had personally accepted it: and I have read essays in which the evidences of Christianity, and the absence of all evidence for Brahminism and Mahometanism, were not only very intelligently stated, but with a vehemence, which, as the writers either disbelieved, or in no way connected with practice the truths which they were asserting, certainly suggested grave and anxious thoughts. Moreover, in mentioning the present causes for discouragement, we cannot pass over the misconduct of some among the native Christians themselves. For instance, in the district of Krishnagar, of which such

bright hopes were conceived a few years ago, some nominally Christian families lately endeavoured to gratify a private grudge against a catechist, by calling into their village a Roman Catholic priest, and placing themselves under his teaching. That I am not uncharitable in attributing this motive to their conduct, is proved by their own evidence, for out of no less than twenty-one elaborately stated reasons which were drawn up in their justification, only one had the slightest reference to religious belief, and this was the childish argument that the Roman Catholic body must be the true church, because we find in the Creed, *I believe in the holy catholic church.* The other twenty were simply complaints against their pastor and the catechist, including in particular such as these, that boys in the Protestant school do not get clothes and dinner free, that early marriages are discouraged, and that no pensions are given to superannuated teachers. The rest were a mere collection of village gossip and personal complaints. The movement, I hear, is dying away, either because funds to carry it on are failing, or because (which we should be glad to believe) both priest and proselytes may have

felt that a change of religion for such motives is the vilest apostacy. Still the occurrence is disheartening; yet not more so than the ingratitude and instability which must have vexed St. Paul's soul at Galatia and in Corinth, when his children in Christ Jesus denied his apostleship, and were *removed from him that called them into the grace of Christ to another gospel, which is not another.* And we must not forget that by such discouragements God calls us all to review our work, to consider whether we are carrying it on with real devotion and self-sacrifice, and humbly seeking on all sides for means to improve it, not only by girding ourselves more resolutely for the Christian contest, and seeking to conform our own dispositions more exactly to Christ's image, but also by looking for help to the advice, the experience, the observation of others, knowing that at no period of history did the church of Christ require, more urgently than at present, the spirit of wisdom, as well as the spirit of zeal.

And here, though I may be exposing myself to the censure for passing premature judgements which I deprecated at the outset of this address, yet I will venture to enumerate a few questions

connected with missionary work which seem to me either unsettled, or to require for some cause or other our special attention. The unsatisfactory state of the Krishnagar district suggests to us a careful consideration of the question of temporal support to converts, and indeed of the entire relation in which the missionary stands to them. Are they to be gathered into Christian villages and mission compounds, separated from all risk of contact with the heathen practises of their countrymen, or should they be left to be the *salt of the earth*, holding up to their neighbours the glory of the Christian example? There is much to be said on both sides. From the nature of the case, the apostle cannot have established mission compounds at Ephesus or Rome. If Christianity is wholly separated from heathenism, it ceases to be the leaven leavening the whole lump. If mission compounds are formed, the converts are apt to look to the missionary for their support, and the intrusion of secular motives mars the purity of their Christianity. On the other hand, we can hardly give the poorer classes of Bengalis credit for that stability of character which will simply propagate a good influence and incur no danger

of evil in return. Considering the enormous sacrifices which a Hindu must make when he embraces Christianity, it is absolutely impossible to leave him unaided and alone, when his father and his mother forsake him: to do so would be to deny our faith in the church of Christ. In a country where there is no system of legal relief for the poor, we cannot, in our desire to make them independent, shut our eyes to their frequent distress. The question is one on which I will myself pronounce no judgement, but considering how it rises in the very forefront of all our dealings with converts, I earnestly commend it to the thoughtful consideration of my brethren.

With this question others of importance are connected. Should Europeans or natives be the pastors of native congregations? I have no hesitation in saying that a native pastorate seems absolutely essential to the building up of Christ's church in India; the converts must have as their spiritual guide and friend one who from experience thoroughly understands their wants and feelings and national character; but in the present condition of the native church these pastors should be placed, at least for some time after

their ordination, under the general superintendence of some experienced European missionary. On this point I will not dwell, for it seems that now all persons are agreed upon it, and I myself had the happiness of sharing in the inauguration of the system, by ordaining three native pastors of native congregations. But then comes the question, how are these pastors to be trained for their high calling? Ought I, or ought I not, to exact from them, before ordination, a knowledge of English? In the case of any who may minister to educated congregations in towns, such knowledge is allowed to be all-important, but what of our rural pastors, the future native ministers of our Barripores and Kapasdangas? Various reasons are urged against requiring it in their case. Sometimes it is argued, as it has been in England, that learning rather unfits a man for dealing with the poor, that great spiritual effects have been produced by ignorant men, animated by the love of God and zeal for souls, and that simple men among the Wesleyans, tailors and shoemakers though they were, knowing nothing beyond their Bible, won the attention of the masses, while the aristocratic and book-taught rector preached

to empty benches.[24] Attention, too, is called to the case of Wales, as somewhat resembling that of India in the possession of a vernacular differing from the language introduced by the dominant race, where the rough dissenting preacher, addressing the people in their own tongue, drew them off altogether from the church. Now with regard to the general question, I agree with the Bishop of London[25] in "totally disbelieving in the theory" that any advantage is to be gained by encouraging "a lower order of clergy, of a more homely type," for work among the poor. It is most true that as *the wind bloweth where it listeth*, so we cannot limit to any class of men the power of God's Spirit. But as Robert Hall well said, "if God has no need of our learning, neither has He of our ignorance," and we certainly are disobeying Him, if we do not consecrate to His service the mind as well as the spirit. Nor is it true that great spiritual awakenings have been brought about by ignorant zealots. Whatever Wesley's followers may have been, Wesley himself was a man of education and refinement: Wyclif and

[24] *Calcutta Review*, No. LXIV. Christian Orientalism.

[25] *Charge* of 1858, p. 27.

Huss, Luther and Calvin, Loyola and Xavier, were all learned men. In India, though the three great Baptist missionaries, Carey, Marshman, and Ward, all sprang from the people, and were self-educated, yet they pushed that self-education to a height of learning, which may well put us to shame, who in spite of our greater advantages, are in knowledge so far their inferiors. When the Church of England was "dying of her dignity," and the mass of her ministers simply negligent of their duties, the homeliest form of dissent deservedly flourished at their expence, and if the Welsh established clergy were too idle to preach in Welsh, we need not wonder if the poor in Wales are now generally Calvinistic Methodists. But these results will not follow when rectors and canons and bishops preach in the open air, and when godly ministers, furnished with varied and well digested knowledge, go forth in God's strength, seeking out the people, and trying to understand them, and shewing both by their lives and doctrines the power and glory of the Gospel. With regard to India, all native candidates for orders, whether they know English or not, should thoroughly study the Bible in the vernacular,

that they may be completely imbued with its language, and certain to leaven with it their addresses to their countrymen. But with regard to the illustration and explanation of the Bible, I must repeat what I have said in my paper on the subject of ordination, that a knowledge of English is the only means of acquiring a knowledge of theology. It is not enough to point out that a few English books, as the *Pilgrim's Progress*, (though this for instruction in practical holiness is inestimable,) or again the *Companion to the Bible*, and *Scripture Proofs of the Thirty-nine Articles*, have been translated, and a few short works on divinity composed in Bengali. What are these to the labours of our great English divines, of Hooker, and Butler, and Jeremy Taylor, of the church historians from Fuller to Milman, of the commentators on scripture, ancient and modern, who lie open to the English student, to say nothing of the treasures within his reach from his knowledge of classical literature? The Bengali language may contain theology enough for a village schoolmaster; but how is a pastor to compose his weekly sermon, and build up his people in the details of Christian knowledge and holiness, without

the power of consulting any good commentary on holy scripture? If a fresh and vigorous stream of thought is to flow from him for his people's benefit, his own mind must not be like a stagnant pool, but like a fresh spring ever supplied with living water. Yet though for these reasons a knowledge of English is most desirable for a native pastor, there are other reasons which prevent me from laying it down as indispensable. If a man is found of approved piety and fervent zeal, endowed with unmistakeable gifts for influencing his countrymen, and leading them to Jesus Christ, he should by all means go forth, whether he knows English or not, bearing the church's commission to preach God's word; and even with regard to others less clearly and singularly gifted, the following reason is urged for ordaining them as village pastors, without always insisting on that knowledge. I am assured, as a matter of fact, that in a period of transition like the present, to teach a Bengali convert English, is too often only to separate him from his countrymen, to "anglicize" him, as the phrase is, to make him discontented with a simple life, a small salary, and quiet native habits. It seems to me indeed that,

where this is the case, there must be something deficient in the convert's apprehension of Christianity; for I cannot conceive a native of India brought to a knowledge of Christ, from the degradation of a polluting idol worship, or the barren speculations of an unsatisfying philosophy, without echoing in behalf of his own countrymen, the burning words of St. Paul, *Brethren, my heart's desire and prayer to God for Israel is that they might be saved.* Still our first object must be at present to raise up pastors having perfect sympathy with the people, and to make war upon the notion, that Christianity is in some way or other essentially connected with England, that it is the religion of the *Sahib log*, and implies the abandonment of innocent native customs, the native dress, the native mode of living, or the native names. *(I.)* Most strongly do I feel the importance of vindicating the catholicity of Christianity, and its power of absorbing into itself all things harmless and indifferent. Therefore, when I am told that this is at stake, I now repeat, what I have said elsewhere, that as I consented, on the anxious recommendation of trustworthy witnesses, to ordain as an experiment a native of the North-west, who did not

understand English, so if I live to return from my present journey, I shall be ready, also as an experiment, to admit to the office of deacon any Bengali catechist, who satisfies me of his experience in pastoral work and fitness for the ministry; and who in the judgement of my chaplains and myself has attained the degree of knowledge which I have announced as requisite for admission to orders. *(J.)* And we will hope that the great impetus recently given to Bengali literature will extend to theology. Though many years must elapse before such a branch of learning, which is necessarily in the hands of foreigners, can assume much importance in the vernacular of a nation professing a different religion, yet every effort must be made to supply so great and pressing a need. In particular, an authorized translation of the Articles into Bengali will be required at once. This task, attempted some years ago, was abandoned from the difficulty of expressing in this language the scholastic terms of English theology. But a theological language must be of gradual growth in Bengali, as it was in Greek and Latin, and for some time will seem no less strangely barbarous. Such phrases as πιστεύομεν εἰς μίαν

ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν; *Agnus Dei qui tollis peccata mundi; Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth;* and others, now so familiar, must at first have grated strangely on the ears of a literary Greek or Roman: it is our task to naturalize their equivalents in the Indian vernaculars. Probably the safest course is to translate as literally as possible, and to trust to time and oral explanation to accustom the converts to these foreign importations.

But, my brethren, missionaries of this diocese, if it is important to found a native pastorate to sympathize with the people, remember that you too are bound thoroughly to adapt yourselves to them, to acquaint yourself with the language, literature, history, and religion of those whom you would win to the Christian faith. Do not think that I am going to echo the language of an article which appeared in the *Calcutta Review* a year ago,[26] and has since been circulated as a tract, in which the missionaries are identified with the aristocratic and exclusive English, "riding in proud vehicles, indulging

[26] No. LX. The Indian Question: its present aspect and teachings.

in costly and refined observances, with doors besieged by pampered menials," and in which you are exhorted to throw off your white neckcloths, and go about as Christian fakirs. So far as I have observed, the charge that missionaries lead luxurious lives is absolutely unfounded. In this city indeed, considering the expence of living, and the extremely moderate scale of your allowances, I fear that it is difficult always to procure even all those comforts which are necessary for health and efficient work in India; and in no missionary's house in the mofussil have I seen anything inconsistent with the position of a man devoted to the task of building up Christ's kingdom among unbelievers, and therefore clearly bound to lead a simple and self-denying life. *(K.)* But when you are advised to turn yourselves into Christian fakirs, you may answer that asceticism is no part of the Gospel system, that whatever you may attempt in that line can never rival the deeds of the Mussulman fakir and Hindu jogi, that the attempt to simulate native practices has already been made by Robert de Nobili and the Jesuit missionaries of the seventeenth century, and that the result was not such

as to encourage a fresh experiment.[27] In a higher and truer spirit than theirs, though not certainly with more self-abnegation, which would be impossible, you will try to impress the people with the reality of your mission, and the divine beauty of Christian morality, by your kindness, your devotion to your work, your earnest efforts to understand their wants and feelings, your readiness to meet their difficulties; and the entire consistency of your lives with the doctrines which you teach. In Cyprian's time the preachers of Christianity did not spread the Gospel in Carthage by any attempt to rival the devotees of Astarte, but by devoting themselves, in spite of a bloody persecution, to the work of nursing the sick and burying the dead during a time of pestilence, "knowing that it became Christians by well-doing to heap the burning coals of shame on the heads of their enemies."[28] We trust indeed, that it may please God to raise up from this Bengali nation some preacher of Christian truth, who shall go forth in the power of a Sakya-muni or a Nanuk, and, with

[27] See *Lettres edifiantes et curieuses, ecrites par des Missionaries de la Compagnie de Jesus,* especially those of Pierre Martin, 1699. See also Grant's *Bampton Lectures,* pp. 162 ff.

[28] Neander, *Memorials of the Christian Life,* Ch. xii.

a wisdom far higher and purer than theirs, turn the hearts of his countrymen *from idols to serve the living and true God.* Meantime, brethren, I know that you will devote yourselves, heart and soul, to the holy work which you have undertaken, waiting and labouring for the fulfilment of God's promise to *pour out His Spirit upon all flesh,* and striving by earnest prayer and watching to understand the voice of that Spirit speaking to yourselves. But while I do not believe that the Indian missionary is required to turn himself into a Christian fakir, I again press upon you the urgent duty, first, of understanding and sympathizing with the natives whom you desire to win to the Gospel; secondly, of studying their language, history, and religion. Doubtless the pursuit of the first object requires us to lay aside certain prejudices. I will not enumerate the national vices of Bengalis, for as I am not addressing a Bengali congregation, I need not dwell on sins to which my hearers, as a general rule, are not exposed. They have their faults, as we English have ours, and we shall view theirs with greater charity, if we remember how repulsive to them must be our national pride and coldness, and how surely the conduct of very

many Englishmen in India must repel them from Christianity, rather than incline them to it. The second duty which I have mentioned is connected with the former, for we cannot sympathize with their national character until we understand the influence by which that character has been fashioned. And here, while we certainly are not to abstain from telling them that idolatry and caste are altogether sinful, I think it an error to indulge in sweeping denunciations of the Hindu or Mahometan system. To say nothing of the opposite lesson taught us by the conciliatory language of St. Paul at Athens,[29] it is not true that these systems contain in them no elements of good, however much overlaid and obscured by evil. Some months ago I read a complaint in the *Hindu Patriot*, that the missionaries offended the Hindus by professing that they had everything to teach, and nothing to learn. I should be curious to know what the writer intended. If he meant that Christianity has anything to learn from Hinduism, that the Vedas and Puranas can add any truths to the gospel, it is needless to say that we utterly

[29] Acts xvii. 22. δεισιδαιμονεστέρους, not *too superstitious*, but *very careful of religious reverence.*

reject the assertion; if that every missionary should make himself thoroughly acquainted with the religion and philosophy of the Hindus, his remark was true and important. The form which Hinduism now assumes in the ordinary idolatry of the common people is simply shocking, and by abandoning even the sense of beauty, is as inferior to the idolatry of Greece and Rome, as the images of Jagganâth and Kali are to the Apollo Belvidere. *(L.)* But the philosophical systems of the upper classes, the Vedanta and Sankhya, however miserable the bewilderment in which they end, and however impotent they are to save the soul from evil, are yet aspirations after something pure and lofty, and arise from a desire to penetrate into the deep things of God. There are some distinct points of correspondence between these systems and Christianity, which might furnish you with the means of attracting the attention and conciliating the sympathies of your hearers. My own knowledge of these subjects is very slight, but in one at least of the Upanishads,[30] and in the great epic poems, the Ramayana and Mahabharita (though these are not regarded as inspired) I have read passages of a high morality,

[30] See the *Katha Upanishad*, Bibliotheca Indica, Vol. VIII.

on which a preacher might well lay hold to draw his hearers to Christian truth. And a knowledge of the Rig-Veda, of which a great part is accessible even to the English student in the translation of Professor Wilson, will help you to convince the Hindu not only of the almost entire indifference of his holiest revelation to moral blessings, but also that the modern system of caste and idolatry is so unlike the religion of the sacred oracle from which it professes to be derived, and which seems little more than the Persian nature worship described by Herodotus,[31] that the two are absolutely contradictory forms of faith, and almost every peculiarity of the modern religion is ignored or condemned by the authority to which it appeals as infallible.[32] *(M.)*

It is then I think, humanly speaking, almost necessary for a missionary, not only to speak the vernacular with idiomatic fluency, but to be something of a metaphysician. I therefore rejoice to hear that the Society for the Propagation

[31] Herod. I. 131, &c.

[32] For a general knowledge of the Hindu philosophical systems, and their points of contact with Christianity, the first eight chapters of *Christianity and Hinduism* (Cambridge, 1856,) are very important. For the "indifference of the Rig-Veda to moral blessings," see Griffith, *Specimens of Old Indian Poetry*, p. 3.

of the Gospel seems alive to the importance of this, and is considering a plan for the foundation of exhibitions at Oxford and Cambridge, to which young men desirous of employment in this country may be elected after their degree, so as to receive systematic instruction from the professors of Oriental literature and the moral sciences. In itself this step is most desirable, and resembles the valuable scheme for founding a college in London, proposed two years ago in the letters of *Indophilus*, for the cultivation of the Asiatic languages and systems of philosophy, at which all government servants should be required to study for a year, and where missionaries and others not in government employ, might voluntarily attend lectures. Only I doubt whether the society would not act more wisely by enlarging and fostering the institution which it already possesses in this country, than by founding exhibitions in England. I hold it absolutely necessary for the efficiency of the Propagation Society in this diocese, that the secretary, removed from Bishop's College, should be stationed in Calcutta. As the college staff would thus be relieved of a burdensome duty, it might be arranged that every one of the society's

missionaries before beginning his work, should reside for a certain time in the college, learning languages, and attending lectures on subjects necessary for his future duties. No doubt we must acknowledge that, though purely intellectual weapons must in time overthrow all belief in the Hindu religion, yet the substitution of Christianity, which cannot be effected by the intellect, requires a far higher and holier influence. Neither European nor Hindu can be drawn to Christ except through a conviction of sin, a real desire of deliverance from evil, a hearty admiration and longing for moral purity, and above all by the guidance of God's Holy Spirit. History and metaphysics therefore can never be the missionary's most important weapons, but unless we cultivate to the utmost all the powers which God has given us, we cannot look for His blessing, for He will not work miracles to overcome the evil effects of our negligence and inactivity.

But while I should wish Bishop's College to undertake the systematic preparation of missionaries for their work, we must not withdraw it from the task of training up a pious and well-educated clergy. I cannot tell you, brethren, how earnestly I desire that this noble institution

should not be undervalued or misunderstood, but that, as it is eminently calculated to supply a sound education, at once Christian and oriental, to native and East Indian, or at least country-born ministers of the church, so I trust that no misconception or prejudice will prevent us all from seeking to extend its usefulness. It is the only institution in the diocese which can give a high education in theology and the branches of learning directly subsidiary to it; and as in addition to its educational objects, it was designed by its founder to be a *collegium virorum eruditorum*, a home of learning, where weapons might be forged for the struggle with the false oriental systems, we surely should rejoice in it, and foster it, and seek to place it in its only legitimate position, regarding it, not as the college of a particular society, still less of a particular party (a connection which its teachers would most earnestly deprecate), but as the college of the Church of England in India, to which every candidate for orders, who has the means and opportunity, and who aims at a complete preparation for the ministry, should naturally be sent, there to measure his strength and knowledge and experience with his fellow-students, and to

receive that systematic general training, which he cannot possibly obtain from an individual missionary. Nor is it a slight advantage that we possess in this diocese a peaceful retreat, where troubled and perplexed exiles, who have left father and mother and friends for the truth's sake, can find rest and shelter, just as at present there are among its students not only men won from Hinduism and Islam, but two priests of the Capuchin order, who having been awakened to the errors of Rome, are there learning a purer faith, and preparing, I trust, by God's blessing, to be active and devoted ministers of the English church. Moreover, in comparing our hopes for the conversion of India with the history of the conversion of the Roman empire, we are at once struck with one great fact. Although in first selecting the apostles, Christ chose *the weak things of the world to confound the wise,* yet He added to their number one who proved himself the greatest of all, who had been brought up at the feet of Gamaliel, and was no less familiar with Gentile literature than with Hebrew theology. Nor can we doubt that, of the original Twelve, St. John was a man of a keen and philosophical intellect, and had entered deeply into those

Eastern speculative theories which he overthrew by the revelation that the Word, Who was from the beginning with God, *was made flesh and dwelt among us.* Descending further along the stream of church history, we see that among the fathers who conquered the world for Christ, were men profoundly versed in divine and human learning. Now where are we to find our Origens and our Clements, our Chrysostoms and Augustines? Bishop's College ought to be to the Indian church what the catechetical school of Pantænus (himself a missionary to this country) was to the Alexandrian, and this, brethren, we who know the greatness of the need, and the inadequacy of the supply, should all try to make it. *(N.)*

I have spoken, perhaps, in a desponding tone, of the discouragements which have latterly beset the efforts made to extend Christ's gospel in this country. Yet I would not quit the subject in such a spirit, for if there are discouragements, certainly grounds of confidence have not been wanting. If we have cause to fear that the movement towards Christianity in the Krishnagar district twenty years ago was partly due to excitement, there have been lately some individual conversions elsewhere, which we believe to

be truly the work of God's Spirit. The native Christians appointed to be deputy-magistrates by the late Lieutenant-Governor of Bengal, are, I believe, doing themselves credit by their consistent conduct, and also by their punctuality and attention to business. From the North-west and the Punjâb we hear far more encouraging reports than from Bengal. Many here present were deeply interested, at the meeting of the Church Missionary Society in the Town Hall last January, by the honest unaffected simplicity with which Mr. Leupolt described the openings which presented themselves at Lucknow, and I read with great pleasure in the modest and manly speech delivered in London by my old friend and (I may almost say) pupil, Mr. French, that in the part of India where he was labouring, there had, since the mutiny, been a clear movement towards Christianity. The Delhi mission has been re-established, and not without fruit. Several baptisms have taken place among the Sikhs, a nation who having already flung away their old superstitions at the bidding of Nanuk and Govind, will not we trust be less accessible to the divine influence of Christ's Gospel. Our countrymen at home are more distinctly roused

to the greatness of the need, and instead of dwelling complacently on the details of a few Christian stations, they plainly perceive and distinctly acknowledge that labour so disproportioned to the real wants of the land is almost insignificant. We hear with thankfulness that the universities are shewing themselves ready to answer to the demand, and that we may hope to welcome to the missionary work a large body of devoted men who have enjoyed the advantages of a complete English education. In any case, in the lower provinces of this presidency there are some 16,000 native Christians, and to build these up in God's faith and fear should give us an abundance of hopeful and self-rewarding occupation. Moreover, when we speak of encouragements and discouragements, we must not forget the overwhelming difficulty of our task. No one, till he comes to India, can appreciate the greatness of the social sacrifices required from converts, and therefore the amount of religious conviction and single-hearted devotion which is necessary before a native can become a Christian. Surely, brethren, when we look into our own cold hearts and hesitating wills, we may doubt whether many of us, if situated as they are,

would be prepared to make such sacrifices ourselves. In a lecture which some of us were privileged to hear a few months ago,[33] occurs the following striking passage: "You have heard the word *conversion* applied to that great change through which Augustine passed. I wish the word were never used except in reference to that change: the turning of the soul from the love of self and the world to the love of God. We have got to use the word too frequently of what may be very superficial changes, and speak of conversions to Christianity, Romanism, Protestantism, &c. I wish we would use the word only of conversion to God." Now our task is not to convert one man, but a whole nation to God, and therefore we must not be content with outward change and nominal conformity, we are not seeking to effect such a conversion as that of the northern nations in the fourth and fifth centuries, of which Arnold said, that "it was one of the greatest *tours d' adresse* that Satan ever played...for by inducing kings and nations to conform nominally to Christianity, and thus to get into their hands the direction of Christian

[33] *Lecture on St. Augustine*, (May 17, 1859,) by the Rev. Dr. Kay.

society, he has in a great measure succeeded in keeping out the peculiar principles of that society from any extended sphere of operation."[34] We are labouring for no superficial propagation of a new religious creed, but for the conversion of a nation's heart to God and Christ.

IV. But it is time for me to address myself to the other division of my clergy, who are called to minister to congregations already professing the faith of Christ. And yet their work is closely connected with that which we have been considering. To build up and purify the Christian churches already existing among us is no less important for their own sake, than for the sake of those whom we wish to add to Christ's flock. For the lives of Christians have ever furnished one great evidence to the truth of Christianity. Justin Martyr attributes his conversion to the sight of Christians "meeting death and all that is accounted terrible among men without dismay."[35] If we are not now required to prove the truth of Christianity by martyrdom, we must at least prove it by

[34] Arnold's *Life and Correspondence*, p. 39.

[35] Neander, *Church History*, ii, 413, Justin Martyr, *Apolog.* i. pp. 50, 51.

self-sacrifice and active holiness. Now it cannot be denied that the example of many so-called Christians in India must hinder rather than further the progress of Christ's gospel. No doubt things are better than in the days when Job Charnock, the founder of Calcutta, offered a heathen sacrifice on the tomb of his wife,[36] when the Baptist missionaries who were collecting funds for a chapel were told that it was a matter of indifference whether a man worshipped God in a church, a heathen temple, or a Mahometan mosque,[37] and when an acute contemporary observer declared it to be impossible that we could long retain India, from "the inhuman manner in which we wielded the sceptre."[38] But still if we estimate our own conduct by a standard very far below that which convinced Justin Martyr, we could hardly bid the Hindus judge of the truth of Christianity by what they see around them, on the principle that the *tree is known by its fruits*. In spite of all our boasted civilization, the reports of our courts of justice sometimes contain fearful

[36] Kaye's *Christianity in India*, p. 61.

[37] *Carey, Marshman, and Ward*, i. p. 299.

[38] Horace Walpole's *Journal of the Reign of George* III, i. p. 166.

revelations as to the lives led by nominal Christians in India, and the terrible results of their intercourse with the native population. So too great mischief must be caused by the ill-treatment and abusive language to which the natives are sometimes obliged to submit. These offences indeed are generally committed either by men of little moral or mental culture, who find themselves invested with almost uncontrolled power over their fellow-creatures, or by thoughtless young officers recently arrived from England. They are, I trust and believe, exceptional, and I will therefore allude to them no further than to remind the chaplains, especially of military stations, that it is their duty to God, to England, and to India alike, to use all their influence to check them. But besides these grosser and more obvious instances of evil, we must remember that every exhibition of selfishness, and passion, and indifference to religion, must help to convince the heathen that Christianity after all does not contain a higher morality than Brahmanism, and therefore we must never cease to urge upon our people the thought of the double responsibility which rests upon baptized Christians living in a heathen land. The churches

of Christ, scattered throughout India, should each be a nucleus to which individuals among the natives ought to be attracted, for thus only can we overthrow the barriers which caste has raised against Christianity. To one who has *left house or brethren or sisters or father or mother or wife or children or lands for the gospel's sake,* our Lord does not merely promise eternal life in the world to come, He says that such a one shall be comforted for trouble and persecution, by receiving a *hundred fold now in this time;* and we who already know Him must therefore supply to the exile the love of father and mother and brethren and sisters. Individual preaching among the Hindus must be accompanied by the sight of a church in which we can invite them to take refuge, just as St. Paul in every place, made the εὐσεβεῖς the foundation of the new Christian society, and gathered round them the idolatrous heathen.[39] Therefore Englishmen in India can only realize the idea of Christ's church by showing a living interest in the native converts, and treating them as members of the same body with themselves. In the

[39] Arnold's Letter to Rev. H. Fox, *Life and Correspondence,* p. 512.

Report of the S. India Conference for 1858, one of the missionaries[40] finds it necessary to warn his fellow Christians not to "entertain any disgust or cherish any deep-rooted dislike to [the converts] simply as Hindus, Asiatics, or as men of a different colour, character, and languages to ourselves," and he laments that "the duty of church members and officers is sadly lost sight of, and the halt and the lame are often left alone to stumble on in the way of unrighteousness, instead of being sought out, reproached, directed, and restored again in the way of holiness and peace." This would seem to show that in spite of our just indignation against caste, we do not always realize to ourselves the text, that *God hath made of one blood all nations of men, for to dwell in all the face of the earth,* or quite acknowledge that as partakers of the *liberty wherewith Christ hath made us free,* the native converts are our equals and our brethren. Perhaps we judge them by too severe a standard, forgetting that Christian doctrines, familiar to us from our childhood, are to them strange and new, and that for this very cause

[40] Rev. E. Porter, of the London Missionary Society, *Report*, pp. 242-4. The language in p. 243 is, if anything, stronger.

the apostle Paul often reproves, with comparative gentleness, errors of belief, and sometimes even of morals, among his own converts, which threatened the foundations of Christianity.

But the extension of the gospel among the natives of India is of course only a secondary object of our ministry to European Christians; our first duty is to build up our own congregations in Christian holiness. And here I am thankful to escape from a class of subjects which has mainly occupied the recent charges of most of my brethren on the English bench. I need not warn you against the extravagances of any particular theological school, against the evils of the confessional for example, or the dangers of excessive ritualism. Such tendencies do not appear to disturb the peace of this diocese; certainly I have received no complaints or representations on the subject. I turn with satisfaction to the consideration of our ordinary duties, I rejoice to stand with you all on common ground, and to remind myself and you alike, how earnestly and carefully we should perform our work as ministers of our beloved English church. In the first place then, with reference to our preaching, suffer me to notice one defect which may

often be observed in English sermons, not in India only or especially, but quite as much at home, and which I fear increases rather than diminishes. We do not in an ordinary sermon hear enough about personal holiness and good works, the glory of the Christian character, the details of Christian conduct, the influence of Christ's Spirit in controlling the will, restraining the passions, purifying the affections, really and practically transforming the human heart. We may fancy that we preach the doctrines of the gospel, but we are not really doing so, unless we convince our hearers that these doctrines are revealed for the purpose of making them better and holier, more like Jesus Christ, and more distinctly guided by His Spirit. No doubt the present characteristics of English preaching are partly the result of a reaction from the cold moralizing of the last century, when our church was fast sinking into the acceptance of a modified Socinianism for doctrine, and a lax worldly prudence for practice. And nothing, except exhortations to positive ungodliness, can be less likely to rouse Christian hopes and purposes in the heart, than mere Pagan harangues on the practice of virtue. But far be it from us to

advocate a return to the coldness of the last century, or an indifference to doctrine distinctively Christian. We desire to return to St. Paul's epistles, and the discourses of our Blessed Lord. We would return to St. Paul's epistles, because however abstruse are the doctrines with which he opens them, however carefully he warns his infant churches against errors of opinion, yet the end of every one of them is in the same strain. *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord. Be perfect, be of good comfort, be of one mind, live in peace. In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith that worketh by love. If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these*

things.[41] And we would return to the discourses of our Lord, for there we shall see that the doctrine at which the people were astonished, the teaching which had authority, and was not like that of the Scribes, was the declaration of practical spiritual holiness, the announcement that they might be really raised from sin to righteousness, and that there was something higher and better for them than the choice between worldliness and formalism, which, from the example of Pharisees and Sadducees, alone seemed open to the men of that generation. Doubtless all such exhortations should be distinctly based on the truths of Christianity. But every sermon on the nature and efficacy of Baptism, for instance, should carefully remind our hearers of the teaching of our prayer-book, that *Baptism doth represent unto us our profession, which is to follow the example of the Lord Jesus Christ and to be made like unto Him,* and of St. Peter, that *Baptism saves us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ.* Every sermon on justification, or

[41] Rom. xii. 1. 1 Cor. xv. 58. 2 Cor. xiii. 11. Gal. v. 6. Col. iii. 1. Phil. iv. 8.

free grace, or the conversion of the heart to God, should be prepared in the spirit of the apostle's words, *By grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast, for ye are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them.* Here is the promise of salvation, God's free gift and blessing. Here is faith, the instrument by which we lay hold of it. Here is the source of our own personal holiness, that we are created anew, God's workmanship in Christ Jesus. Here is the object for which we are thus created, that we should walk in those good works to which God's Providence has called us. One great fault of modern English preaching is that it is not personal enough, that it does not speak enough of men's actual wants and weaknesses, that it does not go straight home to the individual heart and conscience. No more effective sermon was ever preached than that of Nathan to David, of which the burden is, *Thou art the man.* Now we do not so preach as to tell each member of the congregation plainly and solemnly, *Thou art the man.* Too often a preacher fritters away such

a doctrine as original sin by a mere description of the general depravity of human nature, instead of pressing home to each man's conscience that he himself has sinned by his own deeds and words and thoughts, and needs repentance and the help of God's Spirit. *(O.)* So again, in the words of Archbishop Leighton, we may give our people "some clear notion of the nature and fruit of [the sacraments as] seals of grace, and yet [leave them] in practical error, in that they do not look with due diligence into themselves, enquiring into the efficacy of them in their hearts."[42] Nor is it enough to place before a congregation the mere necessity of conversion, unless we also teach them that conversion shows itself in the change and elevation of our principles, the purification of our affections, the regulation of our tempers and our tongues, the mortification of ambition, of jealousy, of ill-will, the constant growth within our hearts of self-sacrificing love. It is quite true that if God's Spirit does effectually convert any human heart, these blessed fruits will surely follow from His influence, and therefore it may be argued that by preaching the simple doctrine of

[42] Leighton on I Pet. iii. 21.

conversion, we are also doing our best to secure its consequences. But here we must guard against two sorts of self-deception. Many persons deny the necessity of a change of heart altogether, and the best way to convince such a one of his error is to place before him the perfection of the Christian character, and ask him to contrast it with his own. And again of those who believe, perhaps on good grounds, that their hearts are turned to God, some are miserably negligent of many most important details of the Christian life, sometimes indulging in a carping, censorious, uncharitable temper, or prone to take offence, or giving way to vanity and spiritual pride. Such require to be constantly reminded, that unless they are daily pressing *toward the mark for the prize of their high calling,* they may even *after preaching to others, themselves be cast away.* More generally, there is not sufficient variety in the subjects and matter of our sermons. It is not indeed desirable that the Christian preacher should be always straining after novelty, or trying to startle his congregation by strange speculations, and declamatory rhetoric. But two principles are clear. First, our preaching should be co-extensive with

at least the plainer parts of scripture, those which the church brings prominently before us in the Sunday services, and, secondly, it should be directly applicable to the difficulties and temptations of our own congregation, not addressing its stereotyped formulas to the sins of other ages and other classes, but calculated to warn and strengthen those very persons, be they rich or poor, or soldiers or civilians, or old or young, or educated or ignorant, whom we are addressing. While we try to prepare men for death, we must also try to prepare them for the daily work of life. Instead of ringing the changes on two or three doctrines, and never deviating from certain established rules for arranging and dividing sermons, we should observe the infinite variety which the Bible opens to us, we should select and apply to our own hearts and the hearts of our people, lessons ever new and ever old, from that inexhaustible storehouse of history, and prophecy, and moral precept, and religious doctrine, and exhortation, and character, and parable, and miracle, and warning, and consolation. Only we must remember that Jesus Christ is the end and object of all this rich variety: the very purpose of the church's existence is to draw all

men to Him: and He therefore must be the centre of all our preaching. But again we must preach Jesus Christ in His whole manifestation to mankind, in the depth and breadth and height of His divine glory and His human love. We must preach Him as our Redeemer from all evil, as our Example, as the Author and Finisher of our faith, as our Teacher, as our Consoler, as crucified for our sins, as risen for our justification, as ascended into heaven to be our Mediator and Intercessor, as our present Saviour and future Judge. And thus too a preacher should always regard the preparation of a sermon as a serious and important business, as an occasion on which he might hope by God's help to do some real good, to instruct one, to warn another, to utter a word of comfort to this heart, of encouragement here, of rebuke there, of pious thought and heavenly aspiration to all. He cannot hope to preach with any freshness or variety unless he is a diligent student of holy scripture, reading it, both devotionally and critically, and seeking to penetrate into its meaning by the help both of ancient and modern learning. An active chaplain has but little leisure for study, yet such reading as

this, brethren, is in truth an essential part of our ministerial duties, for, as has been quaintly said,[43] we must not be casting the net so often as to leave no time for mending it. If we were earnestly to prepare for the pulpit, by study, thought and prayer, by examining the meaning, context, and original purport of the passage on which we propose to preach, as well as its spiritual applications, we should hear fewer complaints than we do of the wearisome and profitless character of modern sermons: men would not criticize too carefully the intellectual merits of our compositions, if they felt that we were preaching "because we had something to say, not because we had to say something," and that we were earnestly addressing ourselves, not in dry technical language as if to persons who had no direct practical interest in our words, but in the hearty utterance of a living faith and love, to men and women of the nineteenth century, struggling, as we ourselves are, against sin around them and within them, and having "most need of blessing" amidst the snares and sorrows and absorbing occupations of this troublesome world.

[43] Serjeant's *Life of Thomason*, p. 84.

There is one part of a chaplain's work, at least in Calcutta, and therefore in a less degree in the other principal towns of India, for which I was quite unprepared before my arrival; I mean that of ministering to the great amount of ignorance and misery which exists among the Christian, or nominally Christian, part of the population. I imagined Calcutta to be a large city, occupied by European officials and merchants; with the soldiers in the fort, and sailors by the river side, corresponding to the poorer classes at home; but with no poverty, strictly so called, except among the natives, who would of course be cut off from us by the barriers of language, religion, and caste. Thus I did not expect that I should be called upon to interest myself in the work which mainly occupies the bishop and clergy of a great city at home, London or Manchester for instance, of penetrating into courts and alleys, and carrying the helps and warnings of the gospel into the homes of squalid poverty. I need not say that such anticipations have been entirely falsified by the reality. There can be no city where there is more need for the constant visitations of an active body of clergy and scripture readers than

Calcutta. It is now one of the chief mercantile cities of the British empire, in population it is said to be only second to London itself; from its position, its commerce, its importance as the capital of India, and the chief point of contact between Asia and Europe, it has become, like imperial Rome, a *colluvies omnium gentium:* not only the native population, but English, and East Indians, and descendants of the old Portuguese settlers, or of the slaves whom they imported, and sailors, and traders to and from all nations are here mingled together in temporal and spiritual want. No one can attend a meeting of the District Charitable Society, without perceiving how much work there is for the clergy of a distinctly pastoral character, and that too of a most difficult kind. They have to encounter faults and peculiarities to which in England they are unaccustomed, and they do not meet with those which are most common at home. From early marriages and frequent deaths, they find families in strange and unnatural relations; widows who have hardly ceased to be girls, step-mothers charged with the care of their husband's children, before they are well able to take care of themselves. So

again in their ministrations to the sick, they must be prepared for a progress of disease so fearfully rapid, that the seizure, the danger, the death, and the funeral of one, whom they lately saw in perfect health, follow in almost uninterrupted succession. Nor can we overlook the hindrances which an Indian sun opposes to a system of house to house visitation, and above all the unavoidable languor which tempts (and sometimes compels) us to neglect any call which is not of urgent necessity. But we know that these and even greater difficulties must not prevent Christ's minister from doing his duty to the sick, the sorrowful, and the ignorant, whom his Master left as His representatives on earth; the same voice which said to Saul *why persecutest thou me?* will say to any one of us *why neglectest thou me?* if through his inactivity some miserable outcast perish for whom Christ has died. And this kind of work is likely to increase rather than to diminish. The extension of railways, mining operations, and other public works, will bring into India a large number of European engineers, clerks, superintendents, engine-drivers, stokers, who, separated from home and country, and tempted to the exercise of

coarseness and self-will, from their almost uncontrolled power over the submissive Bengalis placed under their direction, must be brought under the control of religious influence. Already I hear that at Howrah there are a body of two hundred such, needing the most careful and wise ministrations, who must not be abandoned, yet who will not submit to dictation, who certainly cannot be driven to Christianity, but must be conciliated by the knowledge that a true interest is felt in their welfare, and attracted by the sight of Christian holiness and activity. Doubtless too there are more of these at the chief stations on the line, as Burdwan and Raneegunge, and it is tolerably certain that before long there will be many in Calcutta. If such persons will not or cannot go to church, the church should go to them, and not only is it our duty to provide them with directly religious ministrations, but to encourage every effort for furnishing them also with intellectual employment and recreation for their leisure hours, by the formation of institutes, reading-rooms, and libraries. Such schemes furnish a most legitimate sphere for a chaplain's activity, and besides being in themselves positive helps to

improvement, they also often prevent the temptation of questionable amusements.

But, brethren, when we have preached, and administered the ordinances of the church, and sought out the poor, and the afflicted, and the careless, and rebuked vice, and endeavoured to appropriate as it were to Christ, and sanctify by His Spirit, all secular means of improvement, we have not yet made full proof of our ministry. The church, and therefore especially the clergy as its representatives, are to be at once the *light of the world,* and *the salt of the earth.* Through the light which shines from our teaching, and the power of the Spirit working with us, men must be helped to carry on their earthly occupations without stumbling or going astray. But we are to exercise a yet subtler and more pervading power as *the salt of the earth.* We must not only so publicly and fearlessly hold up the torch of moral and spiritual light as to dispel the mists of error, but by our silent and unmarked influence we must seek to purify mankind from sin. Therefore, on the one hand, we must not shrink from mixing with society, but on the other we must mix with it warily and discreetly. We above all men must learn to *use this world*

as not abusing it, because our office is to rescue it from evil to the service of Christ. Most especially we must remember the supreme importance of our example. And here, brethren, let me specially warn you to avoid those quarrels which sometimes occur between chaplains and members of their congregations, especially officers in the army. Let me indeed hasten to acknowledge that the number of these unseemly disputes bears no proportion to the cases in which the ecclesiastical and lay authorities of a station are pursuing their several callings, either without disagreement, or in cordial harmony and entire co-operation. But as their powers sometimes clash with one another, there is a danger lest chaplains should shew a sensitiveness about their rights, and a morbid fear of interference, which ends in an indecorous correspondence, and must seriously endanger their power of exercising such wholesome and purifying influence as to be the *salt of the earth.* The evil is not one of to-day or yesterday ; it often attracted the notice of my predecessor, whose practical wisdom is shewn by some remarks which will be reprinted in the appendix to this charge. Let me entreat you, brethren, to remember that when any such

difficulty does occur, it is always the duty of Christ's minister to conciliate, and unless some really important principle is at stake, to set the example of concession. *The servant of the Lord,* and recollect that in this passage the phrase, being addressed by St. Paul to Timothy, does not apply merely to the Christian man, but emphatically to the Christian minister, *must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.* In the spirit of this precept, we have all promised *to maintain and set forward, as much as lieth in us, quietness, peace, and love among all Christian people, and especially among those that are or shall be committed to our charge.* In fulfilment of this vow, and in obedience to the apostle's command, let no one alienate himself from any member of his flock, by fancying prematurely that his independence is attacked, or his rights overlooked: let him remember that an English clergyman has a position in society which is universally recognized, and that a chaplain's powers in a station are defined by government regulations, which can easily be applied to any particular difficulty by a little forbearance and common sense. Few spectacles are more unseemly

than one of these disputes. Some letter is written or act done which the chaplain of the station, rightly or wrongly, considers an invasion of his rights. He sends at once an angry reply, and this of course provokes a rejoinder. The correspondence is then sent up to the ecclesiastical authorities, and, to complete the whole, it sometimes happens that the lay disputant actually inflicts on himself and his whole family the serious injury of withdrawing from the use of the public means of grace and the blessing of common worship, by way of carrying on his controversy with the chaplain. *(P.)*

But I turn gladly from these exceptional evils to the more grateful office of recording with thankfulness the numerous testimonies which I have received to the efficiency of chaplains in military stations, their influence with the troops, their devotion to them in sickness, the improvement which, by God's blessing on their efforts, has taken place in the army. There is probably no one generally more amenable to the efforts of a devoted clergyman than a soldier, no one whose life can be more variously affected by his influence. No doubt the first efforts of a chaplain must be directed to rouse

his men to the belief that they are pledged to obey a heavenly as well as an earthly Captain, that they are Christian men fighting under the Lord's banner, against sin, the world, and the devil, as well as soldiers sworn to defend their Queen and country. But I also strongly recommend my brethren who serve in military stations to avail themselves of those subsidiary means of improving their men, which I have already noticed in speaking of the wants of Europeans in large towns. The real root of demoralization in the army is idleness, and we must do our best to remove this fruitful source of evil. The course of lectures established in the early part of this year at Dumdum is one example of a successful attack upon it, and another hopeful symptom is that unpretending but most praiseworthy periodical the *Anglo-Indian Magazine.* I hear, too, that the chaplain of Poona, in the diocese of Bombay, has founded an institute, supported by the soldiers themselves, which is in the highest degree popular and useful. Then again, hospital libraries should be established in every station, consisting principally, yet not exclusively, of religious books, for a patient only slightly ill or recovering may well be amused and refreshed

by lighter reading than we should think fit for one in grievous or dangerous sickness. In short, no means should be neglected, both in doors and out of doors, for providing rational and healthy recreation for those to whom we owe such infinite obligations as our soldiers, and who in a barrack life are exposed to such manifold dangers.

No doubt after all that you can do, there are stations in which the number of troops is so great, that the most devoted labours of one or even two chaplains, liable to be interrupted at any time by the effects of the Indian climate, are quite insufficient for ministering to the spiritual needs, and maintaining or raising the moral tone of the soldiers. During this last year the deficiency has been absolutely deplorable. In theory no doubt the effective force of our ecclesiastical establishment is now much greater than it ever has been before, but though the despatch of the late Secretary of State promising a permanent supply of eighty chaplains, with ten supernumeraries, was dated February 3rd, not a single one of those already gazetted has yet arrived in India; and as during the hot season and the rains some already in the country have necessarily broken down through

illness, we have at present such stations as Umritsir, Dinapore, (with 300 men in hospital) and Howrah, absolutely vacant; Agra, Allahabad, Benares, Cawnpore, Meerut, Peshawur, (with all the contiguous stations, Attock, Campbellpore, and Nowshera,) left with one chaplain only, liable at any time to fall ill from overwork; no chaplain at all for the territory beyond the Indus; and only four for the great province of Oude, which contains seven stations thronged with European troops. Even when the promised number is filled up, the work will in some stations be overwhelming, and in such cases it may be worth consideration, whether the services of an active and unassuming scripture reader, carried on in connection with the chaplain's efforts, may not be found useful. But as to the assertion of a recent tract, that the soldiers would themselves prefer such a man, as nearer to themselves in his feelings and experience than a clergyman, I believe that, when a chaplain is really active and devoted to his Master's cause, the reverse is most distinctly true, and that soldiers far prefer his teaching and help to the uninstructed expositions of a man of no higher education than their own.

Of course, if a chaplain is not bent on serving God and his brethren, no amount of culture or refinement will compensate for the want of piety; and the ignorance of a zealous scripture reader will receive a blessing which will be denied to the indolence of an educated clergyman. But let us trust and hope that if any minister of the gospel arrives in India with any inclination to indolence and inactivity, the sight of the enormous field before him will rouse him to exertion. His own countrymen dispersed in remote stations, in some cases rarely within reach of church ordinances; soldiers exposed to the moral and physical dangers of an eastern climate, requiring, whether in health or sickness, the wisest, kindest, and most Christian care; a mixed race of Indo-Europeans to be trained by many influences, especially that of the Christian church, to an European standard of vigour and usefulness; above all millions of heathen watching the conduct of the few Christians settled among them, and expecting to see in it those fruits of holiness which we tell them are the necessary results of a true faith in Christ; all these classes demand from the clergy a zeal and devotedness which can only be kept alive

by the constant prayer, that as God has called us to a country where the claims on His ministers are so various and so urgent, so He will enable us by His Spirit, to fulfil the solemn charge once delivered to each of us, *to be messengers, watchmen, and stewards of the Lord, to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever.*

And now, brethren, addressing myself once more not to separate classes among my clergy, but to all, I have to thank you heartily for the kind and warm reception which you gave to a stranger, unknown to most of you even by name, unexpectedly sent from England to be placed at your head. I thank you also for the readiness with which you have seconded any wishes, which I have expressed to you, for the furtherance of diocesan objects, such as the school in the Himalayas, designed as a memorial for our deliverance from the mutiny, and for the hearty response which has been given to my pastoral letter of November last, in the liberal contributions sent from almost every church in the

diocese for the Additional Clergy Society. On this subject I have only to express my hopes that your zeal in its behalf will not flag, but that you will annually press upon your people, especially those of Calcutta, the duty of supplying to the smaller stations in the diocese, those Christian ministrations which are brought to their own doors freely and without price. I thank you in the third place for the careful answers which have in most cases been sent to my articles of enquiry, so essential to one entering on the oversight of this widely spread diocese, and which have enabled me to understand its conditions and its wants better than I had hoped to do without actual inspection. In these answers a few suggestions or enquiries have been addressed to me on certain subjects, to which I will now return very brief replies:—

1. MONUMENTS cannot be put up in any church without a faculty from the bishop, which faculties furnish a legal security against the removal of monuments, and also prevent their needless multiplication. It is my desire also that all inscriptions on monuments in churches should be submitted for my approval. At the request of the registrar and the chaplain of Delhi, I have

allowed monuments to be erected in St. James's Church in that city, to the memory of those who fell in the mutiny, without faculties, to save expence, to the friends of those whom we so much desire to honour, but the dimensions of each monument, and the inscription have been submitted to me before it was erected. Monuments in a Cemetery consecrated to the use of the Church of England should not be erected till the chaplain of the station has approved of the inscription. The cemetery is placed by government under his control.

2. PREACHING IN HOSPITALS. There is full liberty to do this, provided that it is done with discretion. An officer who interfered with a chaplain for thus preaching, was censured by government for exceeding his duty. Where there are many Roman Catholic soldiers mixed with others, lying in bed, and therefore forced to hear, it is of doubtful expediency, but convalescents may generally be gathered together in some part of the hospital apart from the rest. In any case it is manifest that in such preaching, controversial subjects, likely to stir up animosity in the minds of Roman Catholics or Dissenters, should be carefully avoided.

3. Regimental Schools. Under the present regulations, chaplains are not authorised to inspect regimental schools in Her Majesty's English army, though his Excellency the Commander-in-chief questions the expediency of the restriction, and has referred the matter home. In Her Majesty's Indian army such inspection is not only permitted, but enjoined.

4. Abbreviation of Church Services. I would point out to those who have questioned me on the subject, that the morning prayer, litany, and communion service (with or without the administration of the Lord's Supper,) were intended to be separate offices, and I not only quite approve of their separate use, but, especially in the case of military stations, earnestly recommend that the service should never be unduly lengthened. The litany, a hymn, and a portion of scripture, followed by a short and appropriate sermon or address founded upon it, are well adapted for a service for soldiers on the evening of a week-day. With regard to other abbreviations which have been suggested, I think them open to very grave objections, but will not give a final answer about them till I

have seen the wants and circumstances of military stations in the Mofussil.

5. Hymn Book. I have been requested by several of the clergy to issue an authorised collection of psalms and hymns for the diocese. I disclaim any power of enforcing the use of such a collection on my clergy, but as I believe the want to be real, and as in the absence of any collection sanctioned by the whole Church of England, there is an advantage in one recommended for use in each particular diocese, I will give the subject my best consideration during the visitation, and shall be very glad of suggestions from the clergy.

6. Station Libraries. It is of the highest importance, as I have said, that every chaplain should have a good supply of books for lending and giving away to the sick and convalescents in hospital, and also to others who come for them either to the vestry or to his own house. No one society seems capable of supplying the need, and it may be worth while to consider whether some common fund should be established for permanent supplies, to be administered by a committee at Calcutta. Large supplies have been received in various places

through private efforts made in England: but it can hardly be expected that these will be continued when the excitement of the mutiny has died away, without some organisation to perpetuate them.

7. PASTORAL ADDRESSES. I hope from time to time to issue short addresses, intended mainly for Christians living at outstations or other places rarely visited by any clergyman, similar to that which I sent forth a few months ago. I am most desirous that no Christian in India, however separated from his brethren, should feel himself entirely neglected and forgotten by the church of Christ; and I therefore beg the clergy to be very particular in sending these addresses to every outstation or isolated Christian family in their neighbourhood. I would make the same request with respect to occasional forms of prayer.

Finally, brethren, as we have I trust all felt the necessity of more earnest devotion to our work, and a more simple and consistent walk with God, by surveying the difficulties of the present, and the hopes and fears of the future, so let me stir you up to a holy emulation, by the recollections of the past, and the thought of those who

have passed from among us to their heavenly rest. Men who dwell with pride and longing on the deeds of former generations, sometimes speak of a "heroic age" of missionaries and chaplains, and compare it, in the language of regret and disparagement, with our degenerate days. They tell of Ziegenbalg and Schwartz, and the brethren of Serampore, as the models for our missionaries, of Brown and Buchanan, of Martyn, Thomason, and Corrie, as shewing in what spirit our chaplains should carry on their work. Yet surely among the most precious lessons of our recent sufferings is this, that in our days also the Indian clergy have been found faithful unto death, and that the saints and heroes of a past generation no longer furnish the only examples for our guidance and encouragement. The story of Delhi will never be told without a tribute to the memory of that devoted band of missionaries, who, with the chaplain of the station at their head, perished for the cause of Christ in the ancient home of Mahometan pride and intolerance; nor will the future historian of Lucknow forget to honour the name of Polehampton. The blood of the martyrs is the seed of the church, and we doubt not that the place of

those who have suffered for their Lord will be occupied by others who have been taught by His Spirit that in life and death alike they are pledged to His service. And when I speak of those who have laid down their lives for His sake, I may be pardoned if I mention one (belonging indeed to a sister diocese,) who has lately been called more peaceably to his eternal rest, but who in Christian devotion and self-sacrifice was surely unsurpassed by any Indian missionary. I trust, brethren, that we have all read how Thomas Ragland, after attaining university distinctions scarcely inferior to Henry Martyn's, and after long enjoying the luxurious ease of a Cambridge fellowship, voluntarily undertook the laborious life of an evangelist in S. India, and though appointed by the Church Missionary Society to the honourable post of their secretary at Madras, yet, when he saw an opening for special work among the heathen of Tinnevelly, abandoned all the power and influence and comparative comfort of his new position, and chose rather to live in tents all the year round, continually changing his abode, and devoting himself from morning to night to the simple work of preaching the

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gospel. In the midst of this noble and blessed career, he was suddenly summoned to lay down a life which had been one long illustration of his own favourite verse, *whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee.* With such examples before us, I am sure that the succession of God's true servants in the ministry of the Indian church is not interrupted, and that we need not strain our eyes far back into the past for bright examples of self-sacrifice. *(Q.)* And when I thus remind you, brethren, of those who have taught you by life and death in what spirit you should exercise your calling, I do not forget that God has given similar help and encouragement to me. In one of the few hastily written passages of a most interesting and valuable contribution to the religious history of India, it is said that "the episcopal stablishment has exerted little influence, except in its own community, and even in that circle chiefly by strengthening Church principles."[44] It may be that the brilliant visions which Buchanan's fervid imagination pictured as the result of founding bishoprics in India,

[44] *Carey, Marshman, and Ward,* i. p. 242.

have not all been realized, but if we review the history of this see, we shall be struck by the fact that every bishop, short as was the time for which some were permitted to occupy it, besides his ordinary works of government and religious ministration, has left behind him some trace of himself, some institution or benefit to the country which shews that the bishopric has been, as it was meant to be, a centre of Christian usefulness. The very writer who speaks in these disparaging terms of episcopacy itself, does full justice to the high character of Bishop Middleton, and allows that the foundation of Bishop's College "gives him a distinguished place among the benefactors of India."[45] *(R.)* It is needless to recount the praises of Reginald Heber, who if he had time to do little more than complete what his predecessor began, yet shewed in what spirit he entered on his work, by claiming the title of "first missionary in India," and by his gentle disposition, his holy life, his literary eminence, his graceful writings, his unwearied labours, and his early death, has invested this see with a sacred interest which is in itself a rich inheritance to all who come after him. Even Bishop James, during his short

[45] Ibid, ii. p. 235.

and melancholy episcopate, of which only seven months were spent in India, carried out the important practical measure of dividing Calcutta into parochial districts, which has greatly facilitated the work of schools, and house to house visitation; while to Bishop Turner we owe that invaluable institution, the District Charitable Society, which supplies to the capital a carefully regulated provision for the poor, and includes all creeds and all races in its comprehensive benevolence. You will not require me, brethren, to dwell at length on the works of him whose memory is still fresh among you. Whatever could be done by consistent piety and princely munificence, that Daniel Wilson did for his diocese. This cathedral in which we are assembled to-day, with the missions and schools connected with it, the Additional Clergy and Church Building Societies (of which the latter has contributed to the erection of sixty-six churches) owe their origin entirely to his energy, and in a great degree to his unfailing liberality. Still more may we rejoice in the thought that for nearly twenty-six years this diocese enjoyed the benefit of his firm but gentle and eminently practical wisdom, his missionary zeal and Christian goodness. *They rest from*

their labours and their works do follow them; while we must unite together in the prayer and the effort that we may not be unworthy of those who have gone before us, but may do our part in carrying on the great work which they have left unfinished. From the little that I have seen of the country, I suspect that if our occupation of it is to produce any really great results, a far more general and self-denying effort to promote education and Christianity, among natives and Europeans alike, must be made both at home and in India. Meantime, without pausing at present to discuss any more plans for the future, let us faithfully discharge the duties immediately before us, let us remember that as Englishmen we are most surely serving our dear country, when we endeavour to leaven English society in this heathen land with Christian principle; that as believers in Christ we must never be *weary of well-doing* in the cause of Him who died for us; and that as ministers of His church we are pledged to labour for *the perfecting of the saints* and the *edifying of His Body, calling His sheep by name, and going before them, and leading them out,* and

also seeking for *His other sheep, who are not of this fold,* in patient reliance on His most sure promise, that *there shall be one fold and one Shepherd.*

SEPTEMBER,
1859.

Almighty and most merciful Father, we pray Thee to look down with Thine especial favour upon this diocese. Thou knowest our many and great difficulties, how many on every side are the enemies of Christ and of His Kingdom. Do Thou with great power come among us and succour us: stir up, we beseech Thee, the hearts of Thy heathen children, that they may hear and accept the blest tidings of salvation, and do Thou so quicken the faith of those who are called after Thy Name, that they may set forth the excellence of Thy gospel, and shine as burning lights in the midst of darkness. We beseech Thee to pour Thy best gifts upon us the ministers of Thy word here labouring. Fill us with the spirit of love, and the spirit of zeal, with the spirit of wisdom and of power, of meekness and of patience. We thank Thee for all those faithful Christians who have walked with Thee in this land, and now rest from their labours. Help us to follow in their godly steps, not counting our lives dear unto ourselves, but striving in one faith and one hope to build here a church which shall hand on Thy truth to the latest generation. Hear us, O heavenly Father, in these and all our prayers, for the sake of Jesus Christ Thy Son our Lord. Amen.

APPENDIX.

A.

Quotations on the Objects of a State.

Plato, *Gorg.* 515.—B. *οὐ φιλονεικίᾳ γε ἐρωτῶ, ἀλλ' ὡς ἀληθῶς βουλόμενος εἰδέναι ὅν τινά ποτε τρόπον οἴει δεῖν πολιτεύεσθαι ἐν ἡμῖν, εἰ ἀλλοῦ του ἄρα ἐπιμελήσει ἡμῖν ἐλθὼν ἐπὶ τὰ τῆς πόλεως πράγματα, ἢ ὅπως ὅτι βέλτιστοι οἱ πολῖται ὦμεν.*

De Leg. xii. 963.—A. *πρὸς ἓν ἔφαμεν δεῖν ἀεὶ πάνθ' ἡμῖν τὰ τῶν νόμων βλέποντ' εἶναι, τοῦτο δ' ἀρέτην που ξυνεχωροῦμεν πάνυ ὀρθῶς λέγεσθαι.*

Aristot. *Pol.* vii. 13.—*ἀλλὰ μὴν σπουδαία πόλις ἐστὶ τῷ τοὺς πολίτας τοὺς μετέχοντας τῆς πολιτείας εἶναι σπουδαίους.*

Eth. Nic. i. 13.—*δοκεῖ δὲ καὶ ὁ κατ' ἀλήθειαν πολιτικὸς περὶ ἀρετὴν μάλιστα πεπονῆσθαι. βούλεται γὰρ τοὺς πολίτας ἀγαθοὺς ποιεῖν καὶ τῶν νόμων ὑπηκόους.*

Burke, *Speech on the Unitarian Petition*, 1792, Works, p. 44, Ed. 1826 :—

"Religion is so far, in my opinion, from being out of the province or duty of the Christian magistrate, that it is, and it ought to be, not only his care, but the principal thing in his care; because it is one of the great bonds of human society, and its object the supreme good, the ultimate end and object of man himself."

For Coleridge's view, see his *Constitution of Church and State according to the idea of each.* It may be sufficient to cite the title of one of his lay sermons: "The Statesman's Manual; or the Bible the Best Guide to Political Skill and Foresight," with the text from Ps. lxxviii. 5-7 :—

"For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known unto their children; that the generation to come might know them, even the children that should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God."

Arnold, *Inaugural Lectures on Modern History*, p. 13.—"It does not seem easy to conceive that a nation can have any other [main] object, than that which is the highest object of every individual in it; if it can, then the attribute of sovereignty which is inseparable from nationality becomes the dominion of an evil principle. For suppose, for instance, that a nation as such is not cognisant of the notions of justice and humanity, but that its highest object is wealth, or dominion, or security. It then follows that the sovereign power in human life, which can influence the minds and compel the actions of us all, is a power altogether unmoral, and if unmoral, and yet commanding the actions of a moral being, then evil."

These passages are not here quoted with the object of proving that the state must contemplate moral ends, but as a protest against the assumption of the opposite theory as an undeniable truth, on which is founded the inference that it is absurd to talk of a Christian government.

B.

Comparison of the Despatches of 1854 *and* 1859.

84. "Government institutions were founded for the benefit of the whole population of India; and, in order to effect their object, it was and is indispensable, that the education conveyed in them should be exclusively secular. The Bible is, we understand, placed in the libraries of the colleges and schools, and the pupils are able freely to consult it. This is as it should be; and, moreover, we have no desire to prevent or to discourage any explanations which the pupils may, of their own free will, ask from their masters on the subject of the Christian religion, provided that such information be given out of school hours."—*Sir C. Wood's Despatch of* 1854.

61. "Her Majesty's Government are therefore unable to sanction any modification of the rule of strict religious neutrality as it has hitherto been enforced in the government schools, and it accordingly remains that the holy scriptures being kept in the library, and being open to all the pupils who may wish to study them, and the teachers being at liberty to afford instruction and explanations regarding them to all who may voluntarily seek it, the course of study in all the government institutions, be as heretofore confined to secular subjects."—*Lord Stanley's Despatch of* 1859.

From other parts of this charge, and Appendix *G*, it will appear that Lord Stanley's only objection to the system of grants-in-aid, is in its application to vernacular schools for the poorer classes, in which it is allowed by all India to be a failure. In what respect then is his despatch retrogressive? No doubt he asks, (see p. 32,) whether it is true that jealousy has been excited by the grant-in-aid system, but as it is notorious that many persons have said so, we cannot blame his desire to ascertain the fact from the Indian government.

C.

Heathen Teachers of the Bible.

"A heathen man cannot teach the word of God, and ought never to be asked by us to do so. In mission schools our grand object is to make known Jesus Christ and Him crucified as the all-sufficient Saviour of lost sinners, and how can this be done by a man who does not himself believe the gospel? The Bible indeed may be read, and even the guilt of idolatry spoken of; but what can be the effect of this, when the children know that the teacher himself worships an idol?"—*Rev. G. Hall, of London Mission, Report of the S. India Missionary Conference,* 1858, p. 180.

D.

State Education only intended to be temporary.

"61. We desire to see local management under government inspection, and assisted by grants-in-aid, taken advantage of wherever it is possible to do so, but that no government colleges or schools shall be founded for the future, in any district, where a sufficient number of institutions exist, capable, with assistance from the state, of supplying the local demand for education. But in order fully to carry out the views we have expressed with regard to the adequate provision of schools throughout the country, it will probably be necessary, for some years, to supply the wants of particular parts of India, by the establishment, temporary support, and management of places of education of every class, in districts where there is little or no prospect of adequate local efforts being made for this purpose, but where nevertheless they are urgently required.

"62. We look forward to the time when any general system of education entirely provided by government may be discontinued, with the gradual advance of the system of grants-in-aid, and when many of existing government institutions, especially those of the higher order, may be safely closed, or transferred to the management of local bodies, under the control of, and aided by, the state."—*Despatch of* 1854.

E.

Sonthal Schools.

"It is intended that the work shall be under the superintendence of one of the missionaries of the society, that under him inspecting masters shall be employed; that government granting the requisite sum for salaries, and prescribing the amount of secular instruction to be imparted in the school, the direction and carrying out of the plan shall be in the hands of the Church Missionary Committee, subject to the right of inspection so far as relates to secular education of all the schools by the divisional inspector, or any other of the superior educational officers of Government. It is proposed that industrial instruction shall form part of the plan, and female education is to be introduced, as far as possible, from the beginning.

Order of the Court, prohibiting the aid.

"The salary of the missionary in charge is to be paid by the society, the government paying an allowance of 100 or 150 Rupees per mensem for travelling expenses, house-rent, &c., but the inspecting masters, and the establishment generally, are to be paid by government, who are also to provide sites for schools, and to defray the cost of school-buildings. The amount required for all these purposes, cannot, at present, be stated; but it is supposed that from Rs. 500 to Rs. 1,000 per mensem may, at the very beginning, be sufficient.

"On the subject being submitted for your orders, you accorded your sanction to the scheme, on the ground that it was to be 'regarded as a grant-in-aid to a missionary body for the secular instruction of an uncivilized tribe, and that as such it was entirely in accordance with the views expressed in the Court's despatch of 19th July, 1854, and differing in degree only, not in kind, from the grants made to individual missionaries for like purposes, with the Court's full approbation and sanction.' We cannot concur in the view taken by you of the proposed scheme of education, and we consider the difference in degree, as you express it, to be so wide as to establish a new principle from that laid down in our letter of July, 1854. The Sonthals, though equally debased in ignorance, and devoid of rational religion with the races referred to in our despatch of 1854, differ from them in one important particular. They do not occupy separate regions or tracts of country, so as to form isolated communities, locally separated, as well as socially distinct, from the Hindu and Mussulman population. They are, on the contrary, employed freely by zemindars and speculators in land of all classes, for jungle clearance, and for other agricultural purposes,

and are thus often located in close vicinity with well inhabited towns and villages, and mix with the general population in many of the relations and concerns of life. We do not feel, therefore, that in dealing with the Sonthals we are exempted from the necessity of maintaining that cautious line of proceeding which we ought always to deem so essential in the establishments founded or supported by government for the education of the people of India.

"Thus, although we by no means object to the amount of expenditure you have proposed to sanction for the purpose of civilizing and instructing the Sonthals, we cannot approve that part of the scheme which identifies the government in measures prosecuted by the missionaries, and so exposes the arrangement to the risk of perverted misconstruction."—*Extract from the Despatch of the Court of Directors, on Sonthal Schools*, July 22, 1857.

Remarks by the Director of Public Instruction.

"I must say, that I entirely agree with Mr. Yule, that any scheme managed entirely by government officers would be far less hopeful than the one it would supersede, and my heart would not be in the work to the extent that would be desirable. Without admitting that the education afforded by the generality of Mofussil government schools is deserving of "contempt," I fully recognize the fact that the teaching carried on in such schools is, generally speaking, not characterized by that earnest conscientious spirit, and that character of practical utility, which are usually seen in schools superintended by experienced missionaries. I concur also in the opinion that, if government deliberately rejects the cheap and valuable service now offered, a great mistake will be committed.

"The sole ground upon which it would seem that this service is to be rejected is, that the Sonthals are believed to differ from other tribes, for whose education grants have been given, in one particular, viz., in being less isolated and socially distant from Hindus and Mussulmans than those tribes. But Mr. Yule points out that this supposition is not altogether founded upon fact, and perhaps therefore it is unnecessary to say more on this head.

"Even, however, were the facts otherwise, I should be unable to see my way to the conclusion arrived at. The argument appears to be that it is objectionable for the government to appear to be doing any thing with the intention of converting any class of the people to Christianity; but that this objection is of little or no force when the class of people concerned is isolated or remote. I cannot understand this argument, unless it means that the government will do in a corner what it is afraid to do in the face of day.

"No doubt the motives of the government are ever liable to misconstruction. But if the thing to be done is good and right, I hope we shall be restrained from doing it by any such fear as this."—*Remarks on the above Despatch, by the Director of Public Instruction, Report, &c.* p. 70.

F.

University Examination in Butler and Paley.

MORAL AND MENTAL SCIENCES.

Regulation proposed by the university.

"In this branch five subjects are compulsory upon all students who choose to seek the Honours it bestows, *viz., Logic, the Philosophy of Rhetoric, Natural Theology, Moral Philosophy, and Mental Philosophy.* A sixth must be selected by each student from the following list:—

a. The Philosophy of the Inductive Sciences.
b. The Elements of Jurisprudence.
c. The Philosophy of Education.
d. The Evidences of Revealed Religion, as contained in Butler's Analogy and Paley's Evidences.

"In permitting the selection of these by the student himself, the Sub-Committee have had regard to the varying circumstances of the institutions that will be affiliated to the Universities, and the numerous classes of students which they contain. Thus, in respect to the fourth subject named above, the Sub-Committee have kept in view the numerous collegiate institutions, attended by East Indian and native students, in which various subjects of religious character occupy a conspicuous place.....This course appears to accord with the sentiments of the Court of Directors, as expressed in their Education Despatch (para. 29,) in the following terms: 'The detailed regulations for the Examination for Degrees should be framed with due regard for all classes of the affiliated institutions.' 'In the competition for Honours the subjects of Examination should be so selected as to include the best portions of the different schemes of study pursued at the affiliated institutions.' The principle of what is here recommended seems to be distinctly recognized also in the rules of the London University. A voluntary examination, with a special prize, is appointed, suitable for the numerous theological students of the University, in the Hebrew of Genesis; the Greek of St. Luke; in Scripture History; in Butler's Analogy and Paley's Evidences."—*Second Report of the University Sub-Committee in Arts,* June 2, 1856.

Sanction of the Governor-General.

"The Governor-General in Council cordially agrees in the decision to which the committee have come, in admitting the evidences of revealed religion, as contained in Butler's Analogy and Paley's Evidences, as one of the subjects which a candidate for honors in the mental and moral sciences may select for examination. The subject being entirely optional, and consideration being had for the studies pursued in affiliated institutions, in some of which theology will hold a prominent place, His Lordship in Council cannot think that this will be deemed by the Hon'ble Court to be an infringement of the spirit of their injunction, that the examination for Degrees should not include subjects connected with religious belief."—*Order of the Governor-General in Council*, Dec. 12, 1856.

Veto of the Court.

"The determination to admit among the subjects of examination for Honours in the Mental and Moral Sciences, the Evidences of Revealed Religion, as contained in Paley's Evidences and Butler's Analogy, seems to have been arrived at by the committee principally with reference to those schools which will probably be affiliated to the University, where a considerable portion of the time of students is taken up with subjects which would otherwise avail them nothing in the competition for University Honours. The recommendation was cordially agreed to by your government. We do not overrule your decision on the point, so far as to prohibit the examination of students in the books above mentioned, if they should express their wish to be so examined; but we desire that the position of a candidate for honours in the list of competitors may solely be assigned to him in consideration of his proficiency in the four subjects in which examination is compulsory." —*Despatch of the Court of Directors to the Governor-General in Council*, August 18, 1858.

It is to be regretted that Lord Stanley treats this as a settled question, but his despatch was written before the remonstrances on the subject were sent home.

G.

Grants-in-aid.

Although from Lord Stanley's despatch of 1859, coupled with the fact that the present Secretary of State for India is the author of the despatch of 1854, there seems no fear that any ministry will interfere with the principle of grants-in-aid,

yet it may be worth while to reprint here the most important parts of Mr. Halliday's Minute, in order to shew the perfect justice of the system:—

"The grant-in-aid system was necessary and unavoidable, in consequence of the determination to aim at increased diffusion of education. In no other way could the object possibly be accomplished: and a general system of grants-in-aid being for these reasons prescribed by the instructions of 1854, without any hint of an exception, it followed of course, other things being supposed equal, that missionary schools should receive grants like all others. But this granting of aid to missionary schools has been objected to by some persons of weight and authority, and by Lord Ellenborough among the weightiest, in the letter now before me.

"In discussing this important question, it is necessary of course to bear in mind the history of the transaction: the aiding of missionary schools should be looked upon, not as a measure by itself, as if it were to be enquired whether, abstractedly from all other operations, it is or is not expedient to adopt a measure for giving grants-in-aid to Christian missionary schools; but whether, it having been determined to aid *all other schools*, Christian missionary schools shall be excepted or excluded: and it obviously lies upon those who would make this singular and solitary exception in a great national measure to give their reasons for the exclusion.

"To the objects proposed by the Instructions of 1854 no one has raised any opposition. They are universally allowed to have been wise and good. But they cannot be carried into effect without resort to a system of grants-in-aid, which is also, for other reasons, a desirable system for adoption. Grants-in-aid then are offered, upon certain terms, to all schools. To Hindu schools of all sects, whether followers of Vishnu or Siva, or of the many other religious divisions which prevail among the people known to us by the generic name of Hindu, but differing on many religious points far more than Roman Catholic differs from Protestant; to the schools of Sikh followers of Gooroo Govind; to Jain schools; to Buddhist Schools; to Parsee Schools; to Mahomedan schools of both sects, Sheah and Soonnee; to schools, in short, of every religion and sect, from Peshawur to Cape Comorin: and from the confines of Persia to the confines of Siam. *One* solitary exception is only made, the Christian school: all others may be aided and encouraged by the government, but this must not: And why not?

* * * *

"But is proselytism only confined to Christian missionaries? and do Mahomedans never practice conversion? Does the grave old Moslem village teacher never turn the tender Hindu mind aside from Doorga and Vishnu to serve the one God of Islam and to believe in Mahommed his prophet? Or is it not notorious that for one convert made by a Christian missionary the Mahomedan missionary in many parts of India makes ten? Nay, are there not avowed atheistical teachers, both of Hindu and Mahomedan extraction, who glory in making proselytes to their unbelief? Are converts never made from one sect of Hinduism to another? Does the worshipper of Mahadeo never turn Vaishnavo at the preaching of some sedulous adorer of Vishnu? or, on the other hand, the Vaishnava never become a Saiva? Have not many Nepaulese within our territories been converted to Hindooism? and many Hindoos to the religion of Gooroo Govind?

"Like Mr. Young, I am quite unable to understand how giving aid to secular teaching in a school superintended by a missionary can be interpreted into a breach of our pledge of neutrality in matters of religion. The grant is carefully assigned for a defined secular purpose, to pay the salary of a writing master, or a teacher of arithmetic, or it may be to purchase black boards, or geographical maps, or pictures illustrative of natural history; and care is taken by vigilant inspectors that the grant is applied no otherwise than intended. The missionary cannot, if he would, employ the money in any way of proselytism; and in fact is well content to use it in the better teaching of those rudiments of art and science to which only it is applicable. All this is mere current fact, of which any one may satisfy himself who chooses to enquire on the spot: and to erect these boards and maps and pictures into even an imaginary machinery of religious conversion, is so manifestly impossible, that the objectors take refuge either in some supposed dissatisfaction of the natives, or, as in Lord Ellenborough's present letter, in the somewhat recondite supposition of an indirect connection between the purposes of the missionary and the purposes of Government, as if, 'through the aid thus given professedly for secular education, the missionary is enabled to open the school at all, which he only designs for other, and those proselytising purposes.'*. May it be allowed me, without any imputation of disrespect, to suppose that they who argue thus would advise the government, if the question were of dealing with a missionary bookseller, or printing at a missionary press (no imaginary case, but one that actually occurs,) to buy no

* *Lord Ellenborough's Letter.*

secular books of him, and to employ none of his types and presses, lest he should use the money in missionary operations, and so the government should commit a breach of neutrality ?

"Let it be remembered that the missionary and his Christian pupils are not less subjects of the British government and payers of British taxes than the most unquestionable Hindus in the country are. Are they not to share in a boon given to all their fellow-subjects ? Is the mere fact of their religion, and their wish to extend it, to exclude them from a benefit which may be enjoyed by the veriest hedge pedagogue in the neighbourhood, bigot and proselytiser as he may be in his way, if he be but a Hindu or a Mahomedan ?

"And let it be remembered also that nobody is forced to send his son to a missionary school. If the missionary schools, even in the immediate vicinity and presence of 'neutral' schools, are crowded with Hindu boys, why is it but for the sake of the education to be got there ? 'I should feel,' shrewdly remarked the present Chief Justice of Bengal,* 'the abstract injustice of supporting missionary schools in part with the funds derived from the general revenues of the country far more strongly, if I did not know that many Hindu, if not Mussulman parents, do send their children to missionary schools for the sake of the secular instruction to be had there, without much fear of their being converted.' No doubt the comparative cheapness of the missionary school has its effect in attracting pupils ; the Hindu being glad, for the difference of perhaps of a few annas, to resort to the missionary school, not considering the chance of conversion worthy to be weighed against the saving of their money. But if on such pecuniary inducement, large numbers of Hindus send their children to these schools for the secular advantages they give, the notion of excluding the schools from the general benefits of grants-in-aid becomes to me altogether unintelligible.

"This is to be more Hindu than the Hindus themselves. The Hindus are not afraid of the schools : nay, they approve of them, and show it by sending their children to them in large numbers ; yet we are on no account to aid them, out of respect for the consciences of these very Hindus : nay, we are to be afraid of being seen looking over the hedge at them, and are to shrink from the responsibility of giving them a single obolus, lest, as Lord Ellenborough says, it should 'naturally give alarm to the people.'"†—*Report on Public Instruction,* pp. 106 ff.

* "Sir James Colvile : *Bengal Select Records*, No. 22, p. 60.

† I have just conversed with the head master of a missionary school at Garden Reach, aided by government. He has 150 boys, all, I think, Hindus, and all, or

I will add to this the following extract from Lord Stanley's despatch of 1859:—

"56. You are aware that, besides the other advantages of the plan of grants-in-aid, the despatch of 1854 regarded the system as carrying out in the most effectual manner the principle of perfect religious neutrality, and as solving in the best practicable way various difficult questions connected with education, arising out of the peculiar position of the British government in India. If on the one hand, by the natural operation of the system, grants have been made to missionary societies, assistance has on the other been extended to schools under the management of natives, whether Hindu or Mahomedan. .... The amount contributed to missionary institutions bears but a small proportion to the general expenditure on education, and besides the numerous native schools established under the grant-in-aid system in the Mofussil, the Sanscrit College and the Madrusseh* are maintained in their integrity at Calcutta, for the exclusive benefit of members of the Hindu and Mahomedan communities respectively."

Yet, so hasty have been the denunciations of this Despatch, that in spite of this paragraph, and much more distinctly approving of grants-in-aid, as far as English and Anglo-vernacular schools are concerned, a speaker at the meeting of the Vernacular Education Society, May 17, 1859, said, that "if he understands Lord Stanley's despatch correctly, aid was to be withdrawn from the missionary schools, on the ground of some alleged jealousy in the minds of the people," and proceeded to reproach the Government for "shirking from doing their duty." The only possible pretext for such a misunderstanding is that in para. 57, Lord Stanley asks if it is true, as has been alleged, that jealousy has been excited by the system of grants in aid to missionary institutions.

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nearly all, the masters are Hindus, but himself. The Hindu parents make no objection to his teaching; and so great is the desire to make use of the school, that the rate of monthly schooling payment has been quadrupled in two years, without any serious and lasting effect on the numbers of the pupils. He was careful to assure me that he trained his boys up to the University Entrance (secular) Standard.

* But on the Madrusseh, *see Report on Public Institution*, pp. 9 ff.

H.

Christian Vernacular Education Society.

The following extract from a letter to me on this subject, will at once command the reader's attention and respect when he sees the name which is affixed to it:—

My general impression has been that the Christian Vernacular Education Society could, in the present stage and condition of things, operate more effectively, extensively, and economically, by availing itself of the co-operation of existing mission agencies.

There are very strong reasons indeed, why a separate institution or even a normal class for purely vernacular teachers, should be in some country town or large village, and not in a city like Calcutta. To illustrate the working of the kind of plan, which presented itself to my own mind, I took the case of one of our country stations, Culna, on the banks of the Hooghly, about 50 miles to the north of Calcutta.

Culna itself has a population variously estimated at about 20,000, or 30,000; while it is surrounded by many populous villages.

There we have extensive mission premises, about half a mile from the town; with ample ground, under the tenure of a perpetual lease, for further erections, if deemed necessary.

At this central station there is a flourishing Anglo-vernacular school; a purely vernacular school for boys; and in the town two for girls; while at no great distance there are three or four village vernacular schools.

The whole is under the general superintendence of one of our ordained native ministers, who sees that the teachers do their duty, while he exercises his own proper vocation as a preacher of the gospel to adults.

Well, my proposition was, that an efficient native Christian teacher, capable of training a normal class, such as at times we have had at our command, should be engaged at a salary of 70 or 80 Rs. per month, that he should be associated with the native ordained minister in such a way as to obtain the benefit, in various ways, of his counsel and aid; that small huts should be erected on the mission premises at a cheap rate, for twenty or thirty Christian normal pupils, who might receive 3 or 4 Rs. a month for simple subsistence, that, while daily taught and trained themselves, they should, under the eye of their master, be daily, for an hour or two, exercised in applying the lessons they

acquired, to the teaching and training of the pupils in the vernacular school at the station, and occasionally in the vernacular village schools; this combination of theory and practice being altogether essential to the thorough professional training of teachers.

By engaging an assistant or two at a much lower salary, a much larger number of pupils could, as the desire for education increased, be reared at little additional cost; nothing additional being required for the superior superintendence.

Suppose then each of the great evangelical missionary bodies, now in Bengal, were to establish a similar normal class or school, in some convenient locality, connected with their several fields of labour, we might then have four or five separate normal classes or schools busily at work in different directions. In which case, were the home society to send out and support one thoroughly qualified educationist, fit to act the part of Inspector-General, he might, by constantly visiting the whole in succession, ensure such efficiency of working and harmony of plan, and uniformity of object, as would prove satisfactory to all parties, and redound to the credit and vastly enhanced value of Christian vernacular schools.

I remain, my dear Lord Bishop, yours very sincerely,

ALEXANDER DUFF.

19*th August*, 1859.

The objections which a missionary might reasonably feel to send his pupils to a training college (like ours at Santipore) belonging to another body of Christians, would certainly apply far less to an institution of this simple and unpretending character. Such establishments too, could be set up at so cheap a rate, and so easily multiplied, that it probably would almost always be possible to send young men to one superintended by a missionary of their own persuasion.

I.

Native names.

I see no reason for abandoning such names as *Krishna, Ram, Gennandro,* &c., because they are connected with the Hindu mythology. Of the Christians mentioned in

Rom. xvi, the following bear names connected with Grecian mythology; Phœbe, Narcissus, Hermes, Hermas, Nereus, Olympas, Jason. When India is Christian, the ancient mythology must still remain as an interesting historical record; its effect on the names of the people will be a link connecting the past and present, and to give the converts Jewish or English names at their baptism only helps to denationalize them. If we are to root out all unchristian associations, we must change such names as Calcutta, Serampore, Krishnagar, as sacred to Kali, Rama, and Krishna.

J.

Native Pastors.

The following remarks by the Rev. G. Hall, in a paper read before the S. India Conference at Ootacamund, may be quoted as confirming the views stated in the Charge:—

"In many rural districts a class of simple-minded, truly pious, though unlearned men, may be eminently useful as native pastors, and preachers of the Gospel.... Until [the Christians of the lower orders] have been themselves elevated and educated, such a class of native ministers may be all that they require. There may also be bright examples of efficient native preachers who are manifestly fitted for the work by the Spirit of God, without what is called a liberal education..... but as a general rule, we can only look for great efficiency where there is a corresponding amount of intellectual training, as is the case in our own country, where the necessity for an educated ministry is generally acknowledged. In the present state of India there are numberless towns, and even villages, where a native Christian minister ought to be well educated, in order to meet and withstand all gainsayers. They should know more than the very meagre amount of true knowledge which is unfortunately at present available in their own languages. Both for their own mental and spiritual good, as well as for affording materials to be used in their work, the rich stores of theology and general literature contained in the English language should be placed within their reach. With love to Christ in their hearts and aptness

to teach, combined with a thorough intellectual training and ability to avail themselves of the treasures contained in the English language, these men would be workmen needing not to be ashamed. There may indeed be individual instances, in which native Christians have injured their usefulness among their countrymen by adopting English habits, but these are few in number, and may be generally traced to the peculiar circumstances in which such young men have been placed. As conversions increase, and the native Christians become a community, this difficulty will be obviated, and we shall see that a superior training in English will only lead to the abandonment of such native customs as we should be glad to see a minister of God free from. I do not believe that learning will, of itself, ever unfit any one for enduring hardness, as a good soldier of the Lord Jesus Christ."—*Report*, p. 185.

K.

Scholarships for Sons of Missionaries.

The principle on which missionaries work in India, that they are supplied with all things necessary and nothing beyond, but are at the same time spared all anxiety about their families, is most sound; but I should like to see it carried out more completely. The one real objection which a distinguished university man might feel to undertaking missionary work is that his income would not be sufficient to enable him to give his sons the same educational advantages which he has enjoyed himself. It is true that the Church Missionary Society has provided at Islington an admirable home for the children of the clergy whom they employ, but they only keep boys there to the age of 16, and it is desirable for missionaries, and due to their great and self-denying services, that their sons, if they shew any promise, should have the opportunity of receiving a thorough education at the public schools and universities of England. Few greater benefits could be conferred on those to whom the church owes so much

than the institution of scholarships, to be held at any of the public schools by the sons of missionaries, and gained by an examination, so that these advantages would be reserved for those boys who were most likely to profit by them. It is true that the expenses at some of the principal public schools are so high, that no moderate scholarship would meet them, but this is by no means always the case. A missionary's son might be elected on some foundation, and also hold his scholarship, or he might go with it to Marlborough or Rossall, where the sons of the clergy have great pecuniary advantages. Our public schools are so generally furnished with exhibitions, and the recent alterations at the universities have opened so many valuable scholarships to general competition, that if once a clever boy were started at school, there would probably not be much difficulty in providing at least a large portion of the expense of his university education. A hint of the kind was thrown out at a meeting of the Propagation Society in 1858, by the Bishop of London, who proposed that the Society should institute scholarships of this kind at Marlborough for the sons of its missionaries; but the subject seems to have been forgotten.

L.

Comparison of Greek and Hindu Mythology.

"It may be sufficient to observe, that the general character of Hindu legends is extravagance and incongruity. The Greek gods were formed like men, with greatly increased powers and faculties, and acted as men would do if so circumstanced; but with a dignity and energy suited to their nearer approach to perfection. The Hindu gods, on the other hand, though endowed with human passions, have always something monstrous in their appearance, and wild and capricious in their conduct. They are of various colours, red, yellow, and blue; some have twelve heads, and most have four hands. They are often enraged without a

cause, and reconciled without a motive. The same deity is sometimes powerful enough to destroy his enemies with a glance, or to subdue them with a wish; and at other times is obliged to assemble numerous armies to accomplish his purpose, and is very near failing after all."—*Elphinstone's India*, p. 96.

M.

Hindu literature.

The following parts of a letter from my friend Mr. E. B. Cowell will illustrate, on the very best authority, this part of the charge:

"I am ashamed to send you such a beggarly account of the moral beauties of Sanscrit; but it is not easy to lay one's hand on many very striking passages. No doubt idolatry, as a rule, does blunt the moral sense immensely more than even such imperfect creeds as Islam.

"The tale of Savitri* (in Mr. Griffith's book,) is the most beautiful thing I remember, a sort of Admetus and Alcestis legend. But I send you from one of their plays, the *Toy Cart*, (as translated by Prof. Wilson,) the following very remarkable passage. You remember in *Cymbeline* a very splendid scene where Posthumus says, to the detected Iachimo,

> Kneel not to me,
> The power that I have on you is to spare you,
> The malice towards you to forgive you; Live
> And deal with others better.

"I remember that in Boccacio's tale (from which *Cymbeline* was probably taken) the villain of the story is punished by being tortured to death; and I was very much surprised to find in an oriental drama a parallel, not to the fierce revenge of the Italian, but the diviner feeling of our poet. The villain of the *Toy Cart* is at last foiled, and unmasked, and the following scene takes place. Charudatta is the hero of the piece.

Char. Then for the prisoner—

Ser. Kill him.

Char. Set him free.

Ser. Why so?

* Griffith's *Specimens of Old Indian Poetry*, p. 19.

Char. An humbled foe, when prostrate at your feet,
Solicits quarter, must not feel your sword.
Ser. Admit the law, then give him to the dogs.
Char. Not so; His punishment be mercy.
Ser. You move my wonder, but shall be obeyed.
What is your pleasure?
Char. Loose him and let him go.

"In the same drama we have a line whose literal meaning is 'thus conscience does make cowards of us all.'

"I dare say you have seen Manu's fine piece about the soul being its own witness :—

'The soul is its own witness, the soul itself is its own refuge; offend not thy conscious soul, the supreme internal witness of men. The sinful have said in their hearts, 'None sees us.' Yea, the gods distinctly see them, and so does the spirit within their breasts.'

"The short elegy translated from a very old Sanscrit poem by Milman, called *the Brahman's* Lament*, is a very beautiful contest between the father, mother, and daughter, as to which shall die to save the others.

"Indian poetry abounds with passages of tenderness, especially such as relate to domestic life. Thus the drama (translated by Wilson), the *Uttara Rama Charita*, is one of the sweetest poems in the world, describing the long separation of Rama and his wife Sita, until they are finally reunited in a forest. But there is generally a great dearth of any high moral sentiment, beyond the direct duties of actual life, and a total absence of any fine religious sentiments, as to faith in Providence, or love, or humility, such as abound in the Sufi poems of the Mohammedans."

In connection with this and kindred subjects, it is only necessary very briefly to direct the attention of missionary students to the sect of the *Brahma Summaj*, though its adherents, especially in Calcutta, seem to be numerous. An authoritative statement of their opinions will be found in a little book called the *Bráhma Dharma, or Religion of one God*, published in Sanscrit, Bengali, and English. From this it appears to be a mere system of Deism, borrowing phrases and thoughts from the Brahmanical faith. The following passage therefore at once describes its character, and predicts its

* See *Nala and Damayanta and other poems*, translated by Dean Milman.

probable fate, though it may for some time operate as a hindrance to the spread of the truth:—

"Are we to say that, when nations have acquired greater powers of abstraction, they arrive at the belief [in one God]? Reason will tell us, experience will tell us, if we do not listen to reason, that a God who is abstracted from a multitude of Gods, is not a living being at all; but a mere *caput mortuum*. Dear and venerable traditions, whispers of the conscience, longings of the heart, prevent men from saying, 'it is nothing.' They invest it with the old name, they try to look on it as the highest concentration of the life which they see moving through all things. But gradually, as the intellect becomes bolder, and the affections and fears which have sustained it are dried up, the terrible secret is first whispered, then openly proclaimed, 'This abstract divinity is nothing; it is not a substance, but a shadow of our minds: we who created it can destroy it.'"—Maurice, *Prophets and Kings of the Old Testament*, Serm. xxxv.

N.

Bishop's College.

The following testimonies to the value of Bishop's College are from persons whose evidence on such a subject all will accept as disinterested:—

Testimony of Mr. Wylie.

"To the South of Howrah, on the river Hooghly, is Bishop's College; of that important institution I will only say that whatever may have been its early history, or the peculiarities, and peculiar views, of some connected with it at after periods, I can only desire for it now a rapidly extending influence: and that I can wish for other institutions nothing better than that those who conduct them may all be animated by that spirit of calm and stedfast devotion to the cause of Christ in this country, and may be qualified by that combination of learning, piety, and wisdom which its present Principal exhibits so conspicuously. He has not a large body of students in residence, but certainly the advantages which the college affords must necessarily attract increasing numbers, and the influence which the Principal exerts, extends most beneficially far beyond its walls:"—*Bengal as a Field of Missions*, by M. Wylie, Esq.

"To have been the first Principal of the only Missionary College connected with that church in this land of idolatry and darkness; to have opened the several branches of the pious designs which was formed by its distinguished founder, and to have witnessed the beginning of the divine mercy in all the various sub-divisions of it, is, as we think, no slight subject of congratulation. Of Bishop Wilson.

"It seems to us, that all the expectations of Bishop Middleton have already been accomplished, so far as opportunities have presented themselves, in the favourite project of that eminent prelate.

"You have seen the foundation scholarships filled up, you have established a matured course of collegiate discipline, you have reproduced in India the pious usage of daily prayers which distinguishes our colleges at home, you have guided and assisted in the sittings of the college council, and its ordinary and extraordinary syndicates. You have sustained and defended the college during its years of probation, difficulty, and conflict. You have beheld a considerable number of pupils admitted to holy orders in our Indian Anglican church. You have the satisfaction of knowing that some of these youths are amongst the most pious and useful of the servants of Christ in the southern missions of the incorporated society; whilst in the neighbourhood of Calcutta one of the most fruitful spots of missionary labour has been cultivated by those who had been entirely educated under your superintendence.

"There remained only one division of the original plan of Bishop Middleton to be entered upon, the foundation of a native ministry. This has, under the blessing of Almighty God, to whom we ascribe all the praise in whatever we commemorate, been happily commenced during the course of the last twelve months. A class of native students, themselves converts, with one exception, from Hindu idolatry, are preparing under your vigilant eye for future usefulness as missionaries or settled pastors amongst their fellow-countrymen around them.

"With God is, as we devoutly acknowledge, all ultimate success. But we trust that He will be pleased, if we are not wanting to ourselves, to vouchsafe us the tokens of His presence. We trust the college will take lasting root in the soil of Hindustan. We hope that a body of general students will gradually be added to those who are preparing for the service of the church, we hope that its catechists and missionaries, together with those of other societies in our church, will lead the way in the illumination of India; that its native students will constitute the seed-plot of an indigenous clergy for our native flocks; that our increasing Christian population of every class will

be at length nourished by the stated labours of a regular body of resident ministers, instituted and inducted into regular benefices, under the patronage of government, and by the munificence of individual benefactors; that endowments of lands and monies may render the sustentation of the college permanent; that the collegiate authorities may be allowed to confer, like our universities at home, degrees in arts and theology; and that it may finally resemble our English colleges by being manifestly bound up with the Christian institutions of the state."—Bishop Wilson, *Farewell Address to Dr. Mill*, 1837.

Of Mr. Marshman.

"While [the Baptist missionaries] were erecting the buildings [at Serampore], Bishop's College was rising on the banks of the Hooghly, eighteen miles below it. Soon after the prospectus of Serampore College was issued, Bishop Middleton determined to carry out the design he had formed of establishing an episcopal college....It is a permanent memorial of his zeal and devotion in the cause of Christian truth, and gives him a distinguished place among the benefactors of India."—Marshman's *Life of Carey, Marshman, and Ward*, ii. p. 235.

O.

How the doctrine of original sin should be preached.

"Men should be warned not to suppose Christian humility to consist in a mere *general* confession of the weakness and sinfulness of human nature, or (which comes to the same thing) such a sinfulness in themselves, or, if you will, such an utter corruption and total depravity in their own nature, as they believe to be common to *every* descendant of Adam, including the most eminent apostles and other saints.

"I am not saying, you will observe, that the sinful disposition of the natural man is to be denied, or explained away, or lost sight of; only, that the fullest and most habitual consciousness of *this* does not constitute the whole, or the chief, and most difficult part of Christian humility. A man may indeed feel shame, mortification, self-abasement, alarm, at being in any respect worse than might have been reasonably *expected of him;* at having failed in some duty, or fallen into some sin, where others in like circumstances have behaved, or probably would have behaved better. But who can really feel ashamed, grieved, humbled, or alarmed, at believing himself no better than the very best of men; a sinner as vile as the Apostles and Martyrs, who told us to be 'followers of them, even as they were of Christ Jesus.'

It is very true that they were by nature sinful men, and had to struggle, as we have, against the original frailty of man's heart, and to subdue it by the help of God's Spirit. All I am saying, is, that we must not allow the Christian to deceive himself into the thought that he really feels shame from a sense of any imperfection, great or small, which is *common* to the *whole human race;* or that perfect Christian humility consists in confessing one's self to be no better than the very best and most eminent Christians.

"It is very right that a child should be fully sensible of his not having the understanding and other powers of a man; but you will seldom find a child really mortified and *ashamed* of his being no more than a child, and not possessing manly stature and understanding, if he is but equal or superior to his school-fellows of the same age; it is when he falls short of these, or has committed some fault which they have avoided, or which a child might have been fairly expected to avoid, it is then that he is likely to feel real shame; and what is more, a profitable shame, such as may incite him to endeavour to do better in future; whereas no one is incited to any exertion for the attainment of any thing which he believes to be absolutely unattainable by himself and by his whole species. No man accordingly either attempts to add a cubit to his stature, and to still the waves of the sea by his command; or is *ashamed* at *not* having such power; a power which, as he knows, belongs not to man. His humiliation at a deficiency, and his exertions to overcome it, are alike limited to deficiencies which are not regarded as *unavoidable*.

"I have dwelt, at perhaps greater length than was necessary, on a point which appears to me to be of great moment. It is a truth which perhaps it is very difficult, but certainly very important to establish, that a man may be very deficient in personal Christian humility, who confesses, however strongly, and reflects on, however earnestly, the universal depravity of human nature; speaking indeed, in apparently the most disparaging terms, of himself; but in such terms as he holds to be equally applicable to the most eminent of the Apostles and Martyrs." —Archbishop Whately, *Dangers to the Christian Faith*, Essay i.

P.

Disputes.

MEANS OF PRESERVING PEACE IN STATIONS.

"104. In case of any difference of opinion between the commanding officer and chaplains, the chaplains will be pleased to yield for the time, and refer the case to the bishop.

"106. The bishop suggests that he has generally found that a series of written notes and expostulations aggravates a misunderstanding. He rather recommends any chaplain, who fears a misunderstanding may arise, to call at once in a friendly manner on the party concerned, and not let a dispute be generated at all. It is the second word or letter that makes the quarrel.

"107. The clergy will ever remember that they are ministers of the gospel of peace, and that more is required from them in the way of meekness and wisdom, and a spirit of conciliation (always supposing faithfulness as to doctrine to be preserved) than from others."

—Bishop Wilson's *Suggestions for the assistance of the Reverend Chaplains in the Diocese of Calcutta in the discharge of their spiritual duties.*

Q.

Since the commencement of 1857 we have to lament the death of the following of our brethren:—

Rev. M. J. Jennings, Chaplain of Delhi, killed with his daughter at Delhi, May, 1857.

Rev. F. Fisher, Chaplain of Futteyghur: his wife and child were both drowned in the river while escaping from Futteyghur, himself killed at or near Cawnpore July, 1857.

Rev. E. T. R. Moncrieff, Chaplain of Cawnpore, killed in entrenchments at Cawnpore, July 15th, 1857. His wife and child also killed in the massacre.

Rev. John McCallum, Minister of Shahjehanpore, surrounded by mutineers while performing Divine Service at Shahjehanpore: he escaped, wounded, but was killed by labourers in a neighbouring field on the evening of the following day.

Rev. G. W. Coopland, Chaplain of Gwalior, killed in the mutiny of the Gwalior Contingent.

Rev. A. R. Hubbard, Missionary at Delhi, killed by the mutineers in the Delhi Bank.

Rev. W. H. Haycock, Missionary at Cawnpore, killed with his mother at Cawnpore.

Rev. H. E. Cockey, Missionary at Cawnpore, shot on the parade ground at Cawnpore with other Europeans.

Rev. H. I. Polehampton, wounded in the Residency, Lucknow, and, after partially recovering, died of cholera, July 20th, 1857.

Rev. R. M. Lamb, Missionary at Meerut, died in consequence of a fall while riding in the Hills, June, 1857.

Rev. C. J. Quartley, formerly Chaplain of Barrackpore, died February 24th, 1858, when on sick leave.

Rev. F. W. Vaux, died in England when on sick leave, 1858.

Rev. H. Kirwan, died of small pox in the field Hospital Lucknow, April 2nd, 1858.

Rev. R. B. Maltby, Chaplain of Rawul Pindee, died of cholera at Rawul Pindee, August 10th, 1858.

Rev. W. Boyle, Chaplain of Sealkote, died of Cholera at Sealkote, October 26th, 1858.

Rev. H. Thomas, formerly Chaplain of the Old Church, Calcutta, died in England after retiring from the service, 1859.

R.

Bishop Middleton.

So much respect for Bishop Middleton's character is shewn in Mr. Marshman's book, that I regret the more the unkind and unfair tone adopted with respect to him in Mr. Kaye's *Christianity in India.* It is no proof of good taste or right feeling to ridicule his physical infirmities (such as his suffering from the prickly heat,) or to point against him unmeaning alliterations, as that he wished things to be rendered "legitimate by letters patent, and lovely by lawn." It is true that he was to a certain extent a formalist, and that he sometimes sacrificed to his love of form proposals of practical usefulness. Yet the care with which he settled many legal and formal questions has saved his successors from a great deal of embarrassment, and we must feel that his character is most worthy of our reverence, when we remember the motives from which he accepted the bishopric, after having once refused it; the position and prospects at home which he resigned for it; his ceaseless labours in the discharge of his multifarious duties, which undoubtedly hastened his death; and the fact that, from his extensive charities, though he held the see for eight years, he did not even leave behind him a competent provision for his widow. Such evidence of high Christian principle will save his memory, even in the judgement of those who may not agree with some of his ecclesiastical views, from criticisms like Mr. Kaye's. The language of his contemporaries, such as Mr. Thomason, shows that they held him in high estimation. See Serjeant's *Life,* pp. 269, 279.

S.

The number of Chaplains and Assistant-Chaplains on the Bengal Establishment was raised by the Secretary of State from 74 to 80 in his despatch, dated London, 3rd February, 1859: to these 10 are to be added as supernumeraries for the present.

The number of Clergy actually at work in the diocese of Calcutta at the present time, September, 1859, is as follows:

Chaplains and Assistant-Chaplains.	Ministers of the Additional Clergy Society.	Uncov: Chaplain Minister of Serampore and Sailors' Chaplain.	Professors of Bishop's College.	Missionaries S. P. G.	Missionaries C. M. S.	Engaged in Education.	Total.
65	4	3	3	12	44	3	134

An ordination was held in the Cathedral, Calcutta, on January 25th, 1859, when the following were admitted to holy Orders:—

Priest.

Rev. William Charles Bell, as Minister of Jessore under the Additional Clergy Society.

Deacons.

Charles Walford, M. A., Brasenose College, Oxford, Assistant Master of Mussoorie School.

David Mohun, Catechist of the Church Missionary Society, to be Pastor of the Native Congregation at Allahabad.

Davy Solomon, Catechist, C. M. S., to be Pastor of the Native Congregation, Chunar.

Tulsi Paul, Catechist, C. M. S., to be Pastor of the Native Congregation, Dehra Dhoon.

Number of Persons confirmed since November, 1858.

	English.	Bengali.	Urdu.
Calcutta, ...	169	85	4
Barripore, ...	..	102	..
Barrackpore, ...	15	..	..
Chinsurah, ...	20	..	..
Krishnagar, ...	..	63	..
In the Krishnagar district. Chapra, ...	..	33	..
In the Krishnagar district. Bollobpore, ..	..	65	..
In the Krishnagar district. Kapasdanga, ..	..	107	..
Burdwan, ...	2	33	..
Total, ...	206	488	4

BISHOP'S COLLEGE PRESS.

A CHARGE

TO

THE CLERGY

OF THE

DIOCESE AND PROVINCE OF CALCUTTA

AT THE

SECOND DIOCESAN AND FIRST METROPOLITAN VISITATION

OF

GEORGE EDWARD LYNCH COTTON, D. D.

BISHOP OF CALCUTTA; METROPOLITAN IN INDIA AND CEYLON.

ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·
δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ
ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

Calcutta:

BISHOP'S COLLEGE PRESS,

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AND BY MACMILLAN AND CO., LONDON AND CAMBRIDGE.

1863.

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TO THE

REVEREND THOMAS HARRIS BURN, M.A.

ASSISTANT CHAPLAIN TO HER MAJESTY'S GOVERNMENT OF INDIA

WHO FOR FIFTEEN YEARS HAS BEEN TO ME

AS A SON TO A FATHER

AND FOR SEVEN HAS LABOURED WITH ME FAITHFULLY

IN THE LORD'S VINEYARD

THIS CHARGE IS AFFECTIONATELY INSCRIBED

AT A TIME OF SORROWFUL AND UNEXPECTED SEPARATION.

PREFACE.

I am prepared to find that in spite of the formidable length and divers subjects of this Charge, some persons complain of its omissions. There are questions, it may be said, of great importance to India, which should have been considered in the first address of an Indian metropolitan to the clergy of his province, rather than points of more distant and general interest. If, as is stated, the diocese of Calcutta extends over 33° of latitude and 16° of longitude, and by the addition of Oudh, the Punjab, British Burmah, and Nagpore, has become nearly as large as the huge territory administered by Middleton and Heber, which was deliberately divided into four sees, because "the incumbent thereof could not perform officially all the duties of his office without endangering his health and life,"[1] surely the need of again diminishing such an unmanageable jurisdiction should have taken precedence of every other subject. But

[1] Quoted from the Act of Parliament, 3 and 4 Will. iv. c. 85. which provides for the creation of the bishoprics of Madras and Bombay, and for the erection of Calcutta into a metropolitan see. I do not allude to times when Australia was in the diocese of Calcutta, since no Bishop ever attempted to visit that portion of his dominions.

in choosing my topics for this address, I could not forget that it was intended for hearers as well as readers, nay that the former class would probably be more numerous than the latter; and therefore that its counsels should be such as its hearers could carry out by more zealous activity, or more thoughtful study, or a closer communion with God. Now the foundation of a new bishopric will not depend on the convictions or resolutions of the Indian clergy, and therefore furnishes no fit matter for exhortation.

Yet the subject is one of such importance, that I do not wish the Charge to pass beyond the limits of the four cathedrals, in which I hope, God willing, to deliver it,[1] without recording my opinion that the addition of another member to our episcopal college would be of the greatest advantage to the cause of Christianity in India. Those who oppose such a measure have, no doubt, something to say on their side of the question. Even the size of the diocese becomes less monstrous when we remember that of the 33° of latitude, 20° are occupied by the bay of Bengal, which has to be traversed to reach its isolated Southern extremity, and that the number of clergy is only 203, so that in one respect the duties of the bishopric cannot be so laborious as those of the more populous English sees. It is true that the correspondence, and the work required from the bishop when he is in residence in Calcutta, are not overwhelming, or beyond the energies of a man of

[1] The Charge is printed as it was delivered in the Cathedral of Calcutta. Certain variations will of course be necessary to adapt it to the other dioceses.

active habits and sound health. But there are two other episcopal functions which it is impossible for one man adequately to discharge. A bishop should be the centre of Christian and benevolent enterprise in his diocese, ever ready to advise, and often to take the lead in any scheme of usefulness, whether for the extension or building up of Christ's Church, or the promotion of education and intellectual progress, or the removal of temporal suffering. But no prelate, however highly gifted, still less one of ordinary powers, can carry in his head, and promote by his personal exertions all the schemes of this kind which either originate or ought to originate in this vast territory; and if there were another bishop, (of course assuming that he understood the duties of his position), many plans which can now only be carried on in succession, would be simultaneously, and therefore far more speedily, accomplished, while many again would be actively promoted, which are now never suggested at all. The other duty which it is physically impossible for a bishop of Calcutta properly to fulfil is that of travelling. He cannot, even with uninterrupted health, (and who can count on uninterrupted health in India?) visit his diocese in a shorter period than four years, and during this long interval between his visits to any one place, important functions must be omitted which none but a bishop can lawfully discharge, even though the evil, as far as concerns intercourse with the clergy and others, may happily be diminished by the visitations of the Archdeacon.

But though the need of a fifth bishop in the province of Calcutta is evident, there has been one advantage

in the long delay which has occurred since the question was first stirred by my predecessor.[1] Under present arrangements, the new see should hardly be placed, as he desired, at Agra. In spite of the historical interest and architectural splendour of that grandest of Indian cities, it is no longer a seat of government, nor is it on other grounds particularly adapted for the residence of a bishop. If indeed, as Lord Canning is said to have wished, the Supreme Government were removed there from Calcutta, it should not only be an episcopal, but the metropolitan see. But this is now scarcely a probable event, so that the question of the site is open to discussion, nor can it be decided till we settle on what principles and by what persons the hoped-for bishopric is to be founded.

Should it be established, like the other sees, by the Indian government, the new bishop would of course be placed in the midst of a large number of European congregations and of clergy connected with the state. In this case I think that Lahore would be most fitly selected as his see. Simla has been suggested; and doubtless the choice would materially promote his health and in some respects his efficiency. And considering the throngs of visitors who now annually congregate there, he would find scope for activity in his episcopal city as well as in the rest of his diocese. But a bad example would be set to the clergy if their head were permanently resident in a Capua in the Himalayas: an Indian bishop should share the chief

1 During his visit to England in 1845–6. See his *Sixth Diocesan Charge*, 1851, p. iv.

hardship which his clergy have to bear, he should understand their difficulties and sources of weakness as well as their duties; and while it should be easy for him from time to time to seek health and refreshment in the mountains, his permanent residence ought to be at a seat of government. The establishment of a new see in the North would lead to a re-arrangement of the Dioceses. The jurisdiction of the Bishop of Lahore should extend not only over the Punjab, but also over Sindh, which is its natural geographical continuation, while the Bishop of Bombay, relieved of this district, might receive in exchange the Central Provinces, and the congregations belonging to our Church in the native states of Central India.[1] The reduced diocese of Calcutta would still retain the ample territory of Bengal, the N. W. Provinces, Oudh, Burmah, and the Straits Settlements, unless indeed the last should be detached from India, and therefore either handed over to a Colonial bishop, or formed, (as would be desirable), into a separate diocese of Singapore.

But there is another alternative. It is not necessary that the new bishopric should be entirely founded by Government. It would be more consistent with the principles which have been recently adopted, espe-

[1] These changes would require certain new arrangements of details, since the Punjab is politically united with Bengal, Sindh with Bombay, and again Central India with Bengal, so that there would at first be some want of harmony between the civil and ecclesiastical relations of these provinces. But such difficulties would easily be rectified: at present the Bishop of Calcutta corresponds not only with the Supreme Government, but with the three Lieutenant Governors and the Governor of the Straits.

cially that most excellent one of giving Government aid to encourage and draw out private munificence, that it should come into existence from the combined action of the State and the Church, the former having chiefly in view the superintendance of European congregations, the latter the extension of missionary work. Government might perhaps grant to the Bishop a house of residence, and the full income of a Chaplain, on condition that the latter were doubled by subscription. And if this were done, I earnestly hope that the new bishopric would be placed at Rangoon, with jurisdiction over British Burmah and for the present over the Straits. Personally I would rather be relieved from this than any other part of the diocese; because I cannot, nor do I think that any Indian bishop can, efficiently direct the Burmese missions of our Church, which though at present few and unimportant, will, if the Propagation Society heartily avails itself of its opportunities, become, I trust, as vigorous, aggressive, and widely spread among the purely Burmese population, as those of the American Baptists have been among the Karens. For though legally part of India, Burmah is to all intents and purposes a foreign country; its inhabitants are aliens to the Hindus "in blood, in language, and in religion;" and no one bishop can adequately influence and guide the missions directed to such widely different races. It is important for instance that the chief pastor of a missionary Church should be able at least to confirm native Christians in their own tongue. Now it is possible for a Bishop of Calcutta to learn enough Hindustani and Bengali for this purpose, since these,

though quite different languages, have many common elements, and are remarkably simple in their grammatical structure. But unless he is a Mithridates or a Mezzofanti, he cannot also learn Burmese, which belongs to the Turanian family of languages, and is, I am told, extremely difficult. Indeed it is even undesirable that he should attempt it, since he would then be obliged to spend in his study time which were better devoted to more active occupations. So too the head of our Burmese Missions should be acquainted with the literature and philosophy of Buddhism, in which, as is well known, the respected Vicar Apostolic of Pegu Bishop Bigandet, is singularly proficient ; but an Indian bishop has more than enough occupation in acquainting himself with the Hindu and Mahometan systems. It is true that the Bishop of Rangoon would find at first but few clergy in his diocese, yet even now he would have under him the pastors of European congregations at Rangoon itself, Moulmein, Thyet Myo, Tounghoo, the Andamans, Penang, Malacca, Singapore, and soon I hope at Akyab, besides four missionaries, a number which through his active exertions would doubtless be largely and rapidly increased. The foundation of this see would release the Bishop of Calcutta from the need of taking a special tour which consumes the whole of one cold weather out of every four, so making his visitations of the rest of his diocese really triennial, and also from a load of responsibility which must be imperfectly discharged, because it introduces into his work an element wholly foreign to his usual occupations. I shall rejoice therefore if the Society for the Pro-

pagation of the Gospel, which is specially interested in this scheme, because it occupies the Burmese mission field, will take it into consideration, and communicate upon it with the Secretary of State for India.

But whether the next addition to our Indian sees is founded entirely by the State at Lahore, or by the mixed agency of the State and a mssionary society at Rangoon, I earnestly hope that no encouragement will be given to a plan, sometimes propounded in England, of placing within the limits of the present Indian dioceses certain missionary bishops, who, if I understand the proposal, are to have jurisdiction over native Christians only. According to this plan, the head of every mission, or the chief missionary in every important district would, I suppose, receive episcopal consecration, and preside over the other missionaries and their converts. But surely the establishment of such sees would not only be opposed to scriptural and catholic principles, but would be likely to cause practical evils of which it is difficult to foresee the end. It would divide the Indian Church into two separate portions, and introduce into it distinctions of race scarcely less fatal than those of caste from which native believers are with difficulty delivered. There is already too little connection between Asiatic and European Christians, too little sympathy between the missionaries and the ministers of English congregations. The fact that they have all a common Diocesan is or ought to be the chief outward bond of union between them. The bishop's influence ought to prevent the chaplains from neglecting to take interest in missio-

nary work, and the Europeans from treating with indifference their native brethren in Christ. Even under our present constitution these evils are often apparent. If two different episcopates were introduced side by side, the two races would begin to think that they belonged to different Churches, almost to different religions. We should forget that in the kingdom of God *there is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free, but Christ is all and in all.*[1] The Church Missionary Society has sometimes exprest a hope that the time may be at hand when a prelate of native birth may preside over the Christians of Tinnevelly. Undoubtedly I share their hope: only whenever that time comes, Tinnevelly must be wholly severed from the diocese of Madras, as completely as Lahore or Rangoon from Calcutta, and its Tamil bishop, enthroned in the new cathedral of S. India, must govern the European clergy and congregation of Palamcotta, no less than the converts of Edyengoody and Pannikalam.

Yet if a few complain that I have said too little, more will object that I have said too much. Some may think that a portion of the Charge is opposed to that childlike spirit, which accepts without question the blessings bestowed upon us by God, whether through the Bible, or the ordinances of our Church. Most firm is my conviction that intellectual progress, biblical criticism, and the theoretical perfection of outward ordinances are as nothing, compared with that vital godliness, and "most excellent gift of charity,"

[1] Col. iii. 11.

which are obtained by listening reverently to God's word, and using humbly those means of grace which we so abundantly enjoy. It will be an evil day for England, if ever, according to Bishop Colenso's suggestion,[1] "every pulpit in the land" is used for the delivery of critical disquisitions on "the six days of creation and the Noachian deluge," to the exclusion (for that must follow) of *repentance towards God, and faith towards our Lord Jesus Christ.* But I cannot plead guilty to the accusation of stirring up questions which might have been left at rest, or suggesting premature changes in venerable ordinances. It is because such questions have been raised, because many things have been ignorantly attacked, and some, as I think, unwisely defended, that the times demand discussion of controverted questions in a Christian, that is in a candid and peaceful spirit; for we are surrounded by symptoms of unrest which cannot be neglected without injury to the faith and practical usefulness of many who are desirous to follow where Truth and Duty lead them. I am aware that the Charge is more justly liable to censure for its want of unity and concentration, and for dealing rapidly and superficially with a great number of subjects. The true model for such compositions has, no doubt, been furnished by the Charges of Archdeacon Hare, of which each supplies us with a valuable and permanent monograph on some important theological or ecclesiastical question. But it was the rule of his office to hold an annual Visita-

[1] *The Pentateuch and the Book of Joshua critically examined*, Part iii. p. xxxi.

tion, and from his vast stores of learning he could always exhaust a subject with little labour to himself. It is neither customary nor desirable for an Indian Bishop to deliver a yearly charge: other important avocations will no more allow him to do this than to learn Burmese: and therefore his clergy, cut off as they are from personal intercourse with him by the vast extent of country over which they are scattered, have a right to expect from him, on the rare occasions when he addresses them *ex cathedrâ*, a free declaration of his opinions and counsels on all the chief questions which at the time are interesting or perplexing to the Church, and hindering or promoting the Lord's work.

But though the Charge deals with a variety of subjects, I intended that it should be pervaded by a certain unity. The thought which connects its different parts is stated in those divine words which are printed on the title page, and by which I desire to consecrate my weak exhortations to the service of Christ. For the sketch given of the work to be done in India leads to the reflection that India after all, however vast and varied its interests, is but a small part of the harvest field which our Master has bidden His servants to occupy, and that the need of labourers here is only a specimen of the want from which the Church is every where suffering. And this disproportion between the work and the workmen seems to be in part produced by causes which are considered, more or less directly, in the remainder of the Charge. One is the disposition which has too often prevailed to regard the difficulties which press upon men's minds

as not even fit subjects for discussion, and the still greater reluctance to allow any of them to be removed. Another is the chaos of doubt and controversy into which a young man is prematurely plunged when he begins his academical career, together with that reckless spirit of scepticism, which loosens or destroys one set of ideas without supplying any others to replace them, and of which the final issue seems to be the old Epicurean resolution, *Let us eat and drink, for tomorrow we die.* Nor can we fail to lament the tendency, more or less prevalent, to overlook the heinousness of sin, to speak of it merely as imprudence, and to attribute it to circumstances rather than the corruption of the human heart. It is my prayer that many of those who are now entering upon manhood, and hesitating between different professions, may be led by Christ's Spirit to cast off the fetters of purposeless vacillation, dreamy indolence, or atheistic worldliness, and seeing the greatness of the need, to resolve steadily to put their hands to the plough, and approve themselves as earnest and faithful labourers in the kingdom of God.

BISHOP'S PALACE:
Oct. 29th, 1863.

[The clergy will not grudge me the gratification of making this Charge, like my former one, a memorial of private friendship and personal feeling. They will not doubt that the needs and welfare of *all* were constantly present to me as I wrote it, and therefore that it is, in the strictest sense, dedicated to *all*, even though I have specially connected with it the name of one of their number.]

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ERRATA IN THE CHARGE.

Page.	Line.	For.	Read.
15	23	*friend's*	*friends'.*
31	2	2045	2095.
44	18	*he*	*the.*
„	28	*every man*	*every one dying in the communion of the Church.*
46	26	*engagement*	*encouragement.*
48	16	*epistle*	*epistles.*
62		(Margin) dele *a priori.*	
65	22	*is distinctly*	*only professes to be.*
71	30	*nearly*	*more than.*
72	11	*ourn ature*	*our nature.*

71 ... Insert as a note on the words "spiritual, moral, and historical:"

The arguments for receiving the New Testament as God's book which may be drawn from the experience of its effects on mankind, and the testimony of the Christian Church, seem included under the first and third of these reasons.

83 ... Insert as a reference, in a note to the words "Scribes and Pharisees:"

See an article in the *Saturday Review* for June 1863, on Milman's History of the Jews.

Almighty God and heavenly Father, who of thine infinite love and goodness towards us hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer and the Author of everlasting life; who after He had made perfect our redemption by His death, and was ascended into heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry He gathered together a great flock in all the parts of the world to set forth the eternal praise of Thy Holy Name; For these so great benefits of Thy eternal goodness, and for that Thou hast vouchsafed to call Thy servants here present to the same Office and ministry appointed for the salvation of mankind, we render unto Thee most hearty thanks, we praise and worship Thee, and we humbly beseech Thee, by the same Thy blessed Son, to grant unto all which either here or elsewhere call upon Thy Holy Name, that we may continue to shew ourselves thankful unto Thee for these and all other Thy benefits, and that we may daily increase and go forwards in the knowledge and faith of Thee and Thy Son, by the Holy Spirit. So that as well by us Thy ministers as by them over whom we are appointed Thy ministers, Thy Holy name may be forever glorified, and Thy blessed kingdom enlarged; through the same Thy Son, Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the same Holy Spirit world without end. Amen.

CHARGE.

My Reverend Brethren,

Introduction.

The visitation which I am now commencing is of a two-fold character, at once diocesan and metropolitan. It is my hope, if God continues to me the measure of health and strength which has hitherto been granted, to traverse again the vast extent of this diocese; to consult with my brethren the clergy; to try to help them in their labours; to rouse them and to be myself roused to greater diligence in the cause of our common Master; to make acquaintance, as far as may be in a brief visit, with their various congregations; to perform such functions as pertain exclusively to the Bishop's office; and especially to administer that rite of Confirmation, to which you doubtless always look forward with anxious interest, because it gives you an opportunity, perhaps in some cases your one opportunity, of personal religious intercourse with individuals among your people. But besides these diocesan duties, it is my purpose now, in obedience to my letters patent, and in accordance with my predecessor's practice, to visit the bishops and cathedral cities of the three other dioceses in this province, together with the most important and successful missions. Most certainly I enter on the metropolitan part of my visitation as a learner quite as much as a teacher. Indeed, considering the uncertainty of life in India, and the approach (I know not how rapid) of the

night when no man can work, I can ill spare a single cold weather from the duty of *working while it is day* in my own special sphere of labour. But it may be of use to the Church in N. India, that I should gain knowledge by consulting with my brother prelates, and observing how Christ's work is carried on under their oversight; and so, while I perhaps confer some benefit on them and their clergy by imparting the results of my own experience, I may also hope to rectify past errors and avert future failures here, by noticing the conditions of success there. And thus it is not altogether presumptuous to desire that these visits may in some degree realize the expectations with which St. Paul regarded his intended journey to Rome: *I long to see you, that I may be comforted together* Rom. i. 12. *with you by the mutual faith both of you and me.*

The Visitation of 1859-63.

The visitation just completed has occupied nearly four years. During this period I have visited, in some cases more than once, almost every important station in the diocese, from the frontier of Central Asia at Peshawur to the gates of the China Sea at Singapore; and from Dibroghur, where the Eastern Himalayas look down on the sacred Brahmaputra, to Indore, which the Vindhyas cut off from the valley of the Nerbudda. (*A*) In that vast space, extending over 33 degrees of latitude and 16 of longitude, we have seen Affghans, Sikhs, Hindustanis, Bengalis; the Indo Tataric races of Burmah, Assam, and the Tibetan border; Malays; even Chinese; Gonds, Kôls and Sonthals, tribes who were in the country before the Aryan conquerors descended from the Hindu Koosh, all stirred by contact with English civilization, all gazing with amazement on changes already effected, and silently expecting changes yet to come. The beginning of this long series of journies almost coincided with the end of the mutiny, the delivery of my first charge having followed hard upon the solemn day when we offered our thanksgivings to our heavenly Father for the blessing of peace. These four years have wiped out al-

most all outward traces of the great catastrophe which preceded them. When we entered the N. W. Provinces in 1859, we gazed everywhere upon ruined bungalows, unroofed churches, old Sepoy lines burnt or dismantled, and preparations for permanently occupying the country with a European force. When we returned from Central India in 1863, all these signs of past suffering had past away, stations and churches were restored, great engineering works, (which will remove from us the reproach of leaving no trace of our power in India), were completed; a smiling garden, graceful architecture, crosses stamping the Christian's hope on scenes of great tribulation, and an august religious ceremony, softened and purified even the memories of Cawnpore.[1] But though the outward signs of the mutiny have been effaced, we cannot doubt that it has left deep and lasting effects on India, and that we have to provide for a state of things which will differ in many ways from that dealt with by our predecessors in the ministry. It would be interesting, had we time to enter into the subject, to trace the political and social changes, and still more the changes in men's feelings and habits, which have resulted from the mutiny. Some indeed are patent. In one sense it has strengthened the English hold on India, for its suppression has amounted to a virtual re-conquest. In another sense it has loosened it; for we hear more than we used to do of dislike to the country, of longing for home, of weariness and disgust at all things Indian. Again, it has completely shaken up society, it has rooted out many prejudices, it has not only destroyed much that was *decaying and waxing old*, but has also, I trust, sown the seeds of renovation. A more tangible and visible result is the introduction of a great British army, and of a large number of European settlers; and for the wants of both provision must be made. If there has not been any marked

Results of the mutiny.

[1] The inscription round the entrance of the Memorial Well is Rev. vii. 14. *These are they which came out of great tribulation.* The well and adjacent cemeteries were consecrated on Feb. 11, 1863.

increase of missionary success, there has undoubtedly been an increase of missionary opportunities; the minds of the natives, thoroughly agitated by that tremendous convulsion, are open for the reception of all new truth, and therefore of Christian truth, even though some of them may seem for a time more than ever alienated from it. Surely in all these facts and changes we have ample matter for anxious meditation, and for earnest prayer that God will give us strength and wisdom to fulfil all the duties, whether old or new, to which His Providence may call us.

Questions affecting the whole Church.

But this is not all. Our thoughts at this time must not be altogether limited to India. We cannot help carrying them beyond our own appointed work, vast and varied as it is, to the condition of the Church thoughout all the world. For the young shoot which is here budding into life in the midst of heathenism, depends for sap and nurture on the parent tree. Now of all the lustrums which I can remember since I entered the ministry, none has been fraught with events of graver interest to our own Church and to Christianity, than the five years which have past since I landed on these shores. Questions vitally affecting the formularies and belief of the Church, nay more than this, touching the claim of the Gospel to be a special revelation from God, which, before I left England, were chiefly ventilated in literary and academical circles, are now everywhere discust without scruple or reticence. Some of the points thus raised are directly connected with our work here, and can scarcely be left unnoticed. The result, I fear, is that I must treat on many important subjects in a cursory and superficial way. It is my purpose first to speak of some which especially affect India; then of some which concern the whole Church of England; and finally of some in which all Christians are interested. May God the Holy Spirit now be with us, and put into our hearts such thoughts, resolutions, and prayers, as may be profitable for the ministry to which we have devoted our lives.

§. 1. *Hopes, perils, and duties of the Church in India.*

The points as to our work in India, which I will select for remark, shall correspond to a division already mentioned. Let us consider a few out of the many duties which fall upon us (i) from the presence of a large military force, greater I suppose than in any diocese in Christendom, unless it be that of Paris in these imperial days: (ii) from the increase of Europeans and Eurasians: and (iii) from the present aspect of the native population in respect to missions.

The army in India.

i. The position of the British army in India is peculiar. We have among us a great force of 70,000 officers and men, the vast majority unmarried, living in a time of profound peace in a country where, from the nature of the climate, the greater part of their time is spent in enforced idleness. Such a state of things is fraught with much danger to all who are involved in it, from the highest to the lowest. Plainly there is a grievous risk lest the upper section of society in an Indian cantonment should be defiled by folly, and gossip, and petty quarrels, and all the untold mischief which arises from want of occupation. The Chaplain and his family, if he has escaped the sorrow of separation from wife and children, should spread a healthy influence over a frivolous society; his life and character should be a beacon of Christianity in the midst of worldliness. Doubtless this is a hard task, and one which requires tact and judgement, as well as Christian principle. But much may be done by friendly intercourse with your neighbours, by interesting in Christian and benevolent works the more thoughtful among them, by showing kindness to the younger officers just arrived from home, and trying to save them from an unprofitable objectless existence, and from the vortex of yet graver evil into which they are only too likely to be hurried. Still more obvious are your duties to the soldiers. To find out their wants and weaknesses, to influence them for good, to provide them with rational occupations, above all to lead them to the saving knowledge of God in Christ, are the direct means by

which many of you must fulfil the *ministry which you have received of the Lord.* And of all the Europeans in India none land on our shores more helpless, more ignorant, more needing guidance than our soldiers, none have stronger temptation to encounnter, and none, I may surely add, more frequently repay, not only by affectionate gratitude, but by visible improvement, any efforts made for their welfare. I sometimes think, after leaving a military station, that the extremes of godliness and ungodliness meet in the British army, so painful are the accounts of vices miserably prevalent, so pleasant the sight and conversation of the small knot of thoughtful men, who are to be found in almost every regiment, sometimes as active, always as silent witnesses for a kingdom of righteousness and purity, and for Him who is its Lord. I must not speak in detail of those sensual sins, drunkenness and evils worse than drunkenness, which are daily ruining our soldiers, against which you, my brethren, are bound to wage a ceaseless war, and for which you are also bound by thought, by prayer, by carefully using the lessons of experience, to suggest the fittest remedies. I can only urge you, in the Name of Christ, and for the sake of those for whom He died, to be stedfast in your struggles against them, and to believe that an English clergyman can have no holier or more patriotic object, than the rescue from sin and misery of men whose special work is to maintain their country's honour, whose training and discipline fit them for real greatness, yet leave them exposed to grievous perils, and before whom, beyond the members of any other profession, there seems ever present the alternative of devoted piety, or extreme moral degradation. The first thing which must strike any Christian in considering their condition is that the Government ought at all risks and at any cost to give to their soldiers facilities for marriage, as the divinely appointed remedy for the worst evils which press upon our army. Indeed, as to cost, I doubt whether the multiplication of married quarters, and the maintenance of soldiers' wives and children

Moral evils of the army.

in greater comfort than at present would involve more expence than the constant loss of men's services, and the consequent need of supplying them by fresh recruits; while as to risk even the sharp but short horrors of Cawnpore were scarcely more terrible than the slow ravages of disease and premature death which now sap the strength of the finest regiments in India. But still there are impediments to this which no Government can conquer: men are not to be forced into matrimony: soldiers' marriages often turn out ill: and the most immoral men are often the most reluctant to marry, for sensual sin, among its many degrading effects, destroys the desire for the blessing of a well ordered home, and the pure love of wife and child. We cannot therefore expect our rulers to do more than to bear in mind the principle that since God has appointed for man a particular mode of life, they must at least throw no hindrances in its way, nor fetter the army by any rules and restrictions which tend to a breach of the divine law. And I doubt not that you all agree with me in the conviction, that if Government would at once carry out one recommendation of Her Majesty's Commissioners, and absolutely prohibit the sale of spirits in the canteens, they would confer on their soldiers a great benefit, render to their chaplains most efficient help, and remove a fruitful source of wickedness and suffering. (*B*) But it is needless to dwell further on matters which are beyond our immediate control: let me rather turn to such remedies for the evils of the army as we can originate or support. One principal object is to occupy the soldier's time, to offer to him such interesting employments as may elevate his tastes, his thoughts, and his conversation. Much would be gained if his barracks were cleansed from impure and degrading talk, and if occupations were provided for the evening hours, when it is too late for cricket or other healthy exercise.

Soldiers' Institutes.

The latter of these objects, and indirectly to some extent the former also, can be effected by means of Institutes or Soldiers' Clubs, such

as now exist at more than one station in this diocese, and have been, I rejoice to say, nearly always originated by the clergy. Such an Institute must be provided with its library, its reading room, its coffee room, its boards for chess and other games which involve no gambling, and in connection with it are sometimes given lectures, and musical entertainments, and readings perhaps from Shakspere or our other great writers. In a *Report of the Canterbury Soldiers' Institute* which I have received from England, I find a most interesting and spirit stirring address from Dean Alford, who, among his other good works, is in the habit of taking parties of soldiers over his cathedral, and giving them familiar conversational lectures on the stirring histories connected with it. In some of our chief military stations there is but small material for such walking lectures, but nowhere could finer opportunities for interest and instruction be found than in the Taj and Fort of Agra, the Kootub and Palace of Delhi, the Fort of Gwalior, the mosques and tombs of Lahore, the Observatory and city of Benares. A garrison institute however can only be worthily maintained in a large station, occupied by more than one regiment, or by a regiment and large artillery force; and it ought to be supplemented by the institution of reading rooms, one probably for each company in a regiment. For except in such garrisons as Fort William, where the buildings are conveniently concentrated, it must often be at a distance from the quarters of some of the troops, so that it cannot be of much use during the greater portion of an Indian day. The men therefore also require, close to their barracks, nay actually forming part of each barrack, a quiet room supplied, on a less costly scale than the Institute, with books and newspapers, to which they can have access at all times, without embarrassment as to dress, or trouble of going out into the sun or rain. With such rooms however the clergy cannot interfere: each must be under the control of the captain

Companies' reading rooms.

of the company, and whatever help the chaplain gives, can only be given quietly and indirectly through acquaintance with him. In the Institute on the contrary, the chaplain will I hope always be an active member of the committee: he will interest in it the civilians and others in the neighbourhood, and will induce them to support it by donations, subscriptions, lectures, and other helps: and without attempting to give it a directly religious character, for this, in a club where Protestant and Romanist, Churchman and Dissenter, should meet on common ground, is most undesirable, yet he will guard it from every risk of moral evil, he will try in his management of it to fulfil the principle of doing common things in a Christian way, and animating secular occupations with a Christian spirit.

More directly religious ministrations.

But do not forget, brethren, that institutes, clubs, and lectures are only indirect means of fulfilling your ministry in a military congregation. They are not to be undervalued, for each of you is placed in his cantonment to do the greatest possible amount of good to the greatest possible number of soldiers. But they are not your first and essential duties: your immediate work, to which all other must be subordinate, or rather which is to give life to all other, is to preach Christ crucified. And here, omitting many subjects of importance, I desire to say a word on prayer meetings, such as are now common in many stations, and which the Chaplains should at once actively manage, and quietly control. Some of the clergy complain that pious soldiers are too often addicted to what may be called the methodistical element in religion, that they undervalue the "soothing tendency of our prayer-book,"[1] in comparison with excitement, prayer offered extempore, and the unreserved disclosure of spiritual experiences. This is not always the case, for I know soldiers who are no

Prayer Meetings.

[1] Keble's *Christian Year*, Preface.

less remarkable for sound English churchmanship than for earnest piety, but even so far as it is true, it need not discourage a chaplain's exertions. For, even if we take a low view of the case, the rescue of a lost soul from sensuality and impurity is so priceless a blessing, that we need not be over-careful as to the exact mode in which it is effected, if only the sins which held it captive are displaced by the love of Christ. But in truth the need of a certain degree of excitement is a natural feeling, and recognized by the apostle when he says to the Ephesians, *be not drunk with wine, wherein is excess, but be filled with the Spirit*, and thereby contrasts true and false, lawful and unlawful excitements. The authorities of our Church probably never committed a greater error, than when by refusing to sanction open air preaching, and other occasional deviations, not from the principles, but from the traditions of Anglicanism, they practically opposed the work of the Wesleys, drove their followers from the Church, discouraged spiritual religion, and brought into existence two formidable schisms, the one in England, the other in America. Let us beware of falling into a like error now. Let us esteem it a privilege to consult the religious wants and feelings of our parishioners, and at the same time to guide them. I consider that extemporaneous prayer at a soldier's meeting, if desired, is quite legitimate; and if a Chaplain attends such meetings from time to time, so as to turn them into a right direction, and give an example of scriptural exposition, scriptural discussion, and scriptural prayers, he may without fear often leave the men to manage their meetings for themselves, especially if he has a Scripture reader, or perhaps a non-commissioned officer of matured Christian experience, who can be trusted to maintain in such meetings a healthy and reverent tone. The prayers of the Church were intended for the public worship of the Church, not for our private devotions, nor for the quiet gatherings of two or three in the name of Christ, though doubtless their partial introduction at these gatherings must be always appropriate, and should be always welcome. We must remember too

Eph. v. 18.

that there is nothing to prevent soldiers from holding meetings after their own fashion, whether the Chaplain approves or not, and that if these meetings are frowned upon and discouraged, they are more likely to degenerate into disorder and fanaticism, than if they are kindly and thoughtfully directed. I believe that the risk of such evils will be generally avoided if there is a wise and earnest pastor among the men to understand their feelings, to supply the spiritual food which they need, and to guide them in the way of sober and chastened piety. And I need hardly remind you that you have in your own hands many means of recalling those who seem disposed to wander in search of irregular excitement. Take care that your ordinary ministrations, your Bible classes, your Christian instruction in schools, your visits to the sick in the hospital, are full of life and reality, and the spirit of piety and love. Let your Church services be earnest, hearty, impressive; let Christian hymnody be substituted in every church, as it is already in many, for the perpetual repetition of Tate and Brady; take pains with your choir; let your reading be reverent and impressive; be careful that in your preaching you *rightly divide the word of Truth*, and set forth the true Gospel of Christ in all its simplicity and all its power. Above all, labour earnestly that your soldiers may become habitual communicants. For indeed the general neglect of Christ's Holy Communion is one of the greatest evils in the army: a humbling fact, which should ever remind us that we have as yet made but small progress in the fulfilment of our ministry. I entreat you, brethren, as I have already suggested by my Articles of Enquiry, to apply your hearts and minds earnestly to this matter, and to make the privilege and blessing of this Sacrament a prominent subject both in your public and private ministrations. The rule requiring a soldier to ask his military superior for permission to partake of the Lord's Supper, which is considered by some Chaplains to be a hindrance to soldiers undecided in their religious principles, and which is in

Ordinary pastoral duties.

The Holy Communion.

any case objectionable, as implying that the Holy Communion is an extraordinary service, scarcely designed for all Christians, instead of being, as it is, our central and highest act of worship, the chief and holiest among the ordinary means of grace which Christ has left His people, has been recently cancelled by the ready kindness of the Commander-in-chief, who, when the objections to the rule were pointed out to him, at once removed it by an order even more liberal and satisfactory than the change which I had ventured to suggest to his Excellency. It remains, my brethren, for each of you to use the help thus opportunely given, and to consider whether you also, by offering the Communion to your flock at a special service, or by any other change in your present practice, could give increased facilities to those who are still halting between two opinions, and are therefore especially apt to excuse their neglect under the pretext of external impediments. I trust that confirmation gives you opportunities for bringing this subject before even the careless and irreverent, and those to whom you have in general but unfrequent access. You can then urge the unconfirmed to join your confirmation classes; you can make your work with these classes an important part of your ministry; you may watch carefully over them after the confirmation, that they may persevere in the narrow path which leads to life, and you may form them perhaps into a communicants' class, with whom you will hold regular meetings in connection with the administration of the Sacrament. Remember again that the Holy Communion is neglected by officers as much as by soldiers, that these also are a part of the flock for whose welfare you are responsible, and that, though by different means, you must try to bring them to a sense of Christian duty no less than the men. Alas! if Christ were indeed honoured in the Army, and His Holy Communion thankfully acknowledged by its members to be a spiritual bond of union with Him and with each other, how little should we hear of the scandals of Court Martials, and other revelations which

Confirmation and Communicants' classes.

See 1 Cor. xi. 16, 17.

now so often grieve all well wishers to one of the noblest of professions.

Europeans and Eurasians of the middle class.

ii. I pass on to remark briefly on our duties to the numerous Christians born or settled in this country, and belonging, as regards wealth and position, to the middle class of society. I am not now referring to the richer class, members of the services, wealthy merchants and others: nor again to the very poor, chiefly congregated at the seats of Government. But I speak of the numerous clerks in Government offices and merchants' houses, of persons employed in railways or in the management of tea plantations and similar occupations, captains of river steamers, road surveyors, and others, scattered up and down the country, sometimes in isolated households, sometimes in the stations, some of European, others of mixed blood. Plainly it is your duty as their ministers to become acquainted with them, to visit them both in sickness and health, to understand their feelings, to help them as occasion may serve. When one family, or still more (as often in Tirhoot) one young man, is placed far away from any European neighbours, you know how much value is attached to a pastoral visit, combining friendly intercourse with Christian counsel and warning. When such persons are collected in any number in a station, they should be provided, like our soldiers, with the means of rational recreation, such as a library and reading room, in which they may find a refuge from the temptations arising from long hours of idleness, and may be brought together as neighbours in cheerful union. Still deeper will be your anxiety to lead them to the knowledge and obedience of the Lord Jesus Christ, in whom alone true safety and unity can be found. All this follows naturally from your pastoral relation to them, and I am sure that you readily acknowledge it. But the point which I desire now to press most earnestly upon you, and through you upon all the Church, is the need of providing education for the children of this large and increasing community.

Education for their children.

Something, no doubt, has been done. In the Presidency cities, at least in Calcutta, there are efficient schools. The school in the Himalayas, vaguely mentioned in my primary charge as a design just formed, is now actually opened at Jutog near Simla, and transferred from my care to that of eight governors, with land granted by the state, temporary buildings occupied, and a few boys already at work, under the charge of a Master whom I had known and valued almost from the day of my arrival in India. Nay, the plan thus formed for the foundation of a single school in the hills has developed into the establishment of a Diocesan Board of Education, intended to help in the foundation of many schools, especially (but not exclusively) in the plains, since there are parents who can scarcely meet the expence of a hill school. It is my hope and prayer, that as the school ought always to follow the church, so an episcopate which conferred on India the blessing of so many new churches as Bishop Wilson's, may be succeeded by one in which some progress is made in the kindred work of establishing schools. And I rejoice to know that a similar board has been founded at Madras. For the institution of schools in the larger stations in the plains, we look chiefly, my reverend brethren, to your agency. As Soldiers' Institutes in garrisons have arisen from the zeal of the clergy, so to the same cause we owe the recent foundation of several promising schools. And here let me remark, in passing, that when hostile critics disparage the work of our Chaplains, we may thankfully point out these two great instruments of moral improvement, which they have mainly originated, as proofs that they are not sent to India in vain.

Schools for their daughters.

It is a fact not creditable to our Protestant zeal, that a very large number of Protestant girls are educated in Roman Catholic convents, and that parents plead as an excuse for sending their daughters to these institutions, that no where else can they find an education at once so cheap and so good. Now it is quite plain that Protestant girls must either

be exposed in a nunnery to imminent risk of perversion, or else must receive an education from which all Christian instruction is necessarily excluded. In any case it is a scandal that we should any longer delegate to nuns and Roman Catholic priests the care of the younger members of our flock, and it therefore becomes our duty steadily to take in hand the work of placing female education on a satisfactory religious basis. And here therefore one general remark must be made before I leave the subject. I have had opportunities, in the course of my journies, of conversing with persons well acquainted with the working of these convents, and on one point a uniform testimony is given, and a contrast sometimes drawn unfavourable to our Protestantism. It is said that the nuns are altogether devoted to the duties which they undertake, that their care of their pupils never falters, that they regard it as essentially a religious work, and *give themselves wholly to it* as a part of the ministry of Christ's Church. The first requisite therefore for a Protestant girls' school is that those entrusted with its management should show a like devotion. They too must regard the care of their scholars as a sacred charge: they must not leave them in the evening alone or under uncertain supervision while they are diverting themselves at their friend's houses: if, as is desirable, the school is fixed at a hill station, the frivolities and amusements of the place must be renounced: the teachers must shew that they are devoted to a grave, an absorbing, a self-rewarding occupation, and that it is a part of the *liberty wherewith Christ hath made us free*, to be able to live above the world, without the outward separation of a peculiar costume, or the constraint of an irrevocable vow. I am aware, not only from what I have heard, but from what I have seen, that Protestant schools do now exist in India, which need fear no comparison in these respects with Romish nunneries, and that ladies have undertaken this high and sacred calling in the spirit of entire and exclusive devotion. But it has not been so always, and when we are carrying on the needful work of adding to the number of girls' schools in

1. Tim. iv. 15.

Gal. v. 1.

this country, our first care must be to excel the Romanists, not only in orthodoxy, but also in zeal and love. For I am quite sure that it is only through the freedom, the vigour, the practical good sense of Protestantism, combined with the loving care which has been falsely considered to be the exclusive characteristic of Romanism, that we can produce such a type of female character, as we desire to see among our Anglo-Indian population. For our aim is not to teach a few accomplishments, but to cultivate the understanding and the heart: not to send forth from our schools indolent fine ladies, but active Christian women, who feel that vanity and frivolity and a useless life are utterly displeasing to God. We wish in the first place that the ideal of a Chistian wife and mother should be realized in India; but we also wish that our Indian schools, Indian private families, Indian hospitals, Indian parishes, should be supplied with teachers, governesses, nurses, district visitors, educated in India itself, and not brought out from England: we desire that it may not be quite impossible to found an Indian Kaiserswerth, if ever a Pastor Fliedner should arise among us.

Missionary work.

iii. In passing on to make a few remarks on our missionary work, I feel as if I were scarcely entering on a new subject, for though the duties to which the pastors of European congregations are called must differ in many ways from those of evangelists preaching to the heathen, yet in one sense we all are missionaries, since there can be no more persuasive evidence to the truth of the Gospel, than the sight of a great Society regenerated by its influence, of a body of faithful men and women living in an atmosphere of prayer and holiness and active benevolence. On the other hand there is no stronger argument against the Gospel, than that furnished by the lives of professing Christians who are faithless to their Lord. So that the subject of missionary work follows naturally on an exhortation to take heed that those who already profess to follow Christ shall *keep His word, and not deny His Name.*

Rev. iii. 8.

In considering then our prospects of extending the Gospel in N. India, it seems to me that the two classes of whom there is most hope, and on whom we should at present most anxiously bestow our labour, are the two extremes of the native population, the highest and the lowest, those who have received the highest education, and those who can as yet scarcely be called civilized. It is notorious that the only large amount of missionary success in India has been gained among the aborigines of the country, and others unfettered by caste, free from the influence of Brahmins or Buddhist priests, and comparatively free from the bondage of an idolatrous superstition. The three most conspicuous triumphs of the Gospel in this country have been won by our own Church in Tinnevelly, by the Lutheran mission of Pastor Gossner in Chota Nagpore, and by Judson and his American brethren among the Karens of Burmah. These three instances furnish us with a sufficient induction to shew in what direction we may proceed with a cheerful hope, under God's blessing, of large and encouraging success. Already I rejoice to record the fact that the Church Missionary Society has begun this good work among the Sonthals of the Rajmahal hills, and that in the educational part of their labours they are liberally supported by the Government of Bengal. During my recent visit to Central India I saw and heard enough of the Gonds, to make me desirous that the same great Society, from their headquarters at Jubbulpore, should extend their operations among this simple and interesting race. It was striking, as we traversed the mountains between that city and Nagpore, to escape for a time from the sounds and signs of Hindu mythology; there were no invocations of Rama, when our palki bearers met their friends or deposited us at the end of a journey; and they know of no god, they said, but the *Baradeo*. And Mr. Champion, the zealous missionary of Jubbulpore, told us that in his journies into their country he is received with cordiality, and heard with attention; nor is the difficulty of

The aboriginal tribes.

the language great, since, though the Gonds brighten up if they are addrest in their vernacular, yet, like the Kôls of Chota Nagpore, they commonly understand Hindi. And if the Church Missionary Society seems thus providentially called to preach the Gospel to the Sonthals and Gonds, no less marked is the invitation to the Propagation Society to *come over and help* the Kachâri aborigines of Assam, together with the Merees who dwell in the plains, and the Abors on the hills by the Brahmaputra; and also the Kookies and other tribes in the mountains round Chittagong. From Tezpore the word of life may go forth to many scattered communities. And the Commissioner of Chittagong and Superintendant of the hill tribes in its neighbourhood have jointly prepared, for the approbation of Government, a scheme for establishing schools to be placed entirely under the care of missionaries; and it is my earnest hope that their proposal may be thankfully accepted by the Venerable Society to whom this great opportunity is in the first instance offered.

The educated classes in Bengal.

But I spoke of opportunities for Christian activity among a class which is in the exactly opposite scale of civilization and enlightenment to these. When every other English influence of this nineteenth century is brought to bear on the educated natives of Bengal, it will be a shame and scandal to the Church if the highest and purest of all is wanting. They adopt our manners, they share our education, they obtain the title of Bachelor of Arts by a course of study which in extent is actually greater than is required for a degree without honours at Oxford or Cambridge, they enter our learned and scientific professions, they even press into our civil service, they not only may, but actually do occupy seats in our Councils and on our highest bench of justice, so that in every thing except Christianity they are fast becoming European (*C.*) We do not undervalue these means of enlightenment. Doubtless the tree of knowledge round which they eagerly gather bears bitter as well as wholesome fruit: there is much, alas! in modern liter-

ature to lower rather than to elevate their standard of morality, much to lead the enquirer away from Christ rather than to bring him, as a humble penitent, to the footstool of His grace. Still, viewing their present condition as a whole, we see that it is in accordance with the laws by which God's Providence has guided other nations: our Bengali fellow-subjects are walking in the path by which men of the western world have walked before them: civilization, refinement, learning, political activity, material improvement, law and order, above all the sight of a Government conducted with scrupulous integrity, and with a most real and conscientious intention to promote the welfare of the governed, are, I fully believe, the appointed preparations for the Gospel, messengers to go before the face of the Lord and to prepare His way, to sweep away from India's past all that is vile and polluting, and to absorb into a happier and holier future whatever remains of beauty and greatness. But that the people of India may realize this vision of coming glory, by the humble and adoring recognition of Jesus Christ as their Lord and Saviour, the merely negative and destructive period through which they are passing must be brought to an end. Signs are not wanting that the need of something positive is felt by the more thoughtful among them. The worship of the *Brahma Samáj* is an evidence that man cannot live without some religion to satisfy his spiritual aspirations. Yet these aspirations cannot derive any permanent support from the mere guess work of a system of intuition; nor can a religious sect long continue to draw its whole ethical system from the Gospel without discovering that in order to practise Christian morality man's heart must be animated by Christian faith; nor is it conceivable that those who are looking forward to death and "something after death" should be content to rest on conjectures and baseless hopes, when they have before them the sure promises of Him who has opened the kingdom of heaven to all believers. We can therefore only regard the religion which this sect professes as a temporary substitute for the truth of

the Gospel. Meanwhile its members, and others in a like phase of religious sentiment, have uttered some timely protests in behalf of introducing a moral and spiritual element into education. Sometime ago they sent a request to England for help to found schools in which should be taught the principles of pure theism. In the early part of this year a Government schoolmaster electrified the Bethune Society by a lecture, giving a moral sketch of "young Bengal," which recalled the picture of young Athens drawn by Aristophanes in the *Clouds*, and complaining that while old fashioned restraints are utterly set at naught, none of a more binding character are substituted for them, so that the boasted liberty of Bengali civilization is in danger of sinking into unprincipled license. A Hindu writer, in an interesting pamphlet lately published, after lamenting the growth of intemperate habits and other evils among his countrymen, traces this to the fact that "boys are taught to learn the higher branches of literature and science, but are not instructed in any book of morals," and avows his desire that "the precepts of Jesus should at once be made a class book in the Government and aided schools."[1] Now it is plain that a class of men who hold such convictions as these must at least be extremely impressible. Doubtless they are living in the midst of danger, as well as of hope. They are exposed to all the fatal influences of self-indulgence and sensuality, at once most seductive and deadening to the soul: they are tempted to intellectual arrogance, to self sufficiency and self righteousness, and to other forms of the master sin of pride. But on the other hand they are conscious of those religious needs and spiritual longings which are God's messengers to all men, and which it is hard even for wickedness altogether to silence; they are emancipated from prejudice and superstition, and they are trained by a wholesome intellectual discipline to the power of *approving things that are more excellent.* Upon such a condition of society then, my

Rom ii. 18.

[1] *Our Wants, or a Suggestion of remedies for the removal of the moral, social, intellectual and physical evils of Bengal.* By Kadernath Dutt. 1863.

brethren, the Church of Christ should bring to bear all its hallowing influences, just as in the days of Origen and Clement its power was felt in the centre of Greek civilization at Alexandria: it should be our aim to purify the whole moral and social atmosphere by faith in the Redeemer, and to surround the educated classes of India with a power of Christian evidence, Christian example, and Christian influence, which at last, we cannot doubt, will be *mighty through God to the casting down of strongholds.* This seems at present our special task in Bengal and Bombay, even more than in the S. Presidency. Our friends at home must not be over anxious to exact from us every year a certain tale of baptisms. These are, and for a long time may continue, comparatively few (*D.*) We are but beleaguering the fortress of unbelief, bringing up our siege train, and digging our trenches. In Madras it is not so: there the outworks at least are carried, and every year some thousands of converts are brought under that bondage which in truth is perfect freedom. But ours is to a great extent a humbler and more indirect labour, and one which stands in special need of patient waiting for the Lord's time, of faith that *though the vision tarry yet it will surely come,* Hab. ii. 3. and of prayer for that blessing without which no plans of ours can prosper. I need hardly remind you that such a view of evangelistic work as I am trying to sketch was especially carried out by that illustrious missionary, whose loss India is now lamenting, and whose name, though it does not adorn the fasti of our own Church, yet may well be honoured in all Churches, not only for his devotion to his Master's cause during a long and active service, but for the peculiar position which he took up in India at a most important crisis. It was the special glory of Alexander Duff, that arriving here in the midst of a great intellectual movement of a completely atheistic character, he at once resolved to make that movement Christian. When the new generation of Bengalis and too many, alas! of their European friends and teachers were talking of Christianity as

Work of Dr. Duff.

an obsolete superstition, soon to be burnt up in the pyre on which the creeds of the Brahmin, the Buddhist, and the Mahometan were already perishing, he suddenly burst upon the scene with his unhesitating faith, his indomitable energy, his varied erudition, and his never failing stream of fervid eloquence, to teach them that the Gospel was not dead or sleeping, not the ally of ignorance and error, not ashamed or unable to vindicate its claims to universal reverence, but that then, as always, it was marching forward in the van of civilization, and that the Church of Christ was still the *light of the world.* The effect of his fearless stand against the arrogance of infidelity has lasted to this day, and whether the number whom he has baptized is small or great (some there are among them whom we all know and honour), it is quite certain that the work which he did in India can never be undone, unless we whom he leaves behind are faithless to his example. In order to carry on his work we must take advantage of the present intellectual movement, and bring the truths of the Gospel to bear on the consciences of the educated Hindus. There are many special agencies to be used for this purpose. Opportunities may be found for friendly intercourse with them in private. Lectures may be given, either on distinctly religious subjects, such as Christian evidence and theological difficulties, or on secular subjects treated in a religious spirit. We may bring Christian worship directly before the natives both in English and in their own languages, by building churches, not in mission compounds, but in the midst of great cities, as has been done at Umritsur, (where a considerable number of heathens habitually attend our service), as will soon, I trust, through the munificence of a pious benefactor, be done in one of the suburbs of Calcutta, as I earnestly hope to see done speedily at Delhi, and as ought to be done no less speedily at Benares, if our friends in England and In-

Matt. v. 14.

Means of carrying on his work.

Private intercourse: Lectures.

Churches in Native Cities.

dia would listen to the thoughtful advice of one of the oldest, the most experienced, and the most devoted of our Missionaries (*E.*) Again, we may purify the very fountain head of society by urging on with fresh earnestness that great movement in which many enlightened Hindus are now deeply interested, the education and moral elevation of their wives and mothers. Here indeed our task is in the first place to restore the past, and to exchange the miserable state of secluded ignorance to which Hindu women were reduced by the Mahometan conquest, for the free and honoured life which we find described in such a drama as *Sakoontala*. Like every other good work in India, this of female education originated with the Church of Christ. A Bengali writer, who earnestly pleads the cause of his countrywomen, acknowledges that the history of Zenana teaching has hitherto been "an honourable record of Christian charity." [1] Let it be our task to carry on the record, till at last it is completed by a picture, no less bright and happy than that which glorifies our English homes, of Hindu children learning at their mother's knees the saving knowledge of God in Christ. And lastly, I should rejoice to see in Calcutta an institution, under the general control of one of the two missionary societies of our Church, in which undergraduates of the University should be educated up to the B. A. standard under purely Christian influences. I would not embarrass this institution by any connection with a preparatory school: it should be simply devoted to the higher education of young men who had past the Entrance examination. Our Church would then employ Bishop's College, (in which I desire, after five years' experience, to express my most hearty and unabated confidence) as a seminary mainly, though by no means exclusively, theological; and it would also use this new college, planted of course on the left bank of the

Female education.

A new College in Calcutta.

[1] *A Lecture on Female Education in Bengal*, by Kumar Harendra Krishna, 1863.

Hooghly, as a place of education open to all comers, Hindu, Mahometan, Christian alike, in which the appointed course of study in Arts, admirably chosen as an intellectual training, would be thoroughly leavened with the Christian spirit. Doubtless such a college must be superintended by a man of high intellectual culture, as well as of earnest Christian faith, but I trust that Oxford or Cambridge will be able to furnish the Indian Church with some one who is willing to expend in
1 Cor. xii. 4. Christ's service the gifts which His Spirit has bestowed, and to endeavour, for a missionary stipend and with missionary zeal, to impart to the education of a people, now beginning to renew its youth and to awake from the sleep of centuries, that positive and spiritual element which is so urgently required, and which can only be given through the Revelation of God in Christ. For such a scheme, and for other extensions of missionary education, the present time is a favourable opportunity, on account of the increasing liberality of Government. The

Government aid.

rule which allows University scholarships to be held at any affiliated institution, and not at Government Colleges only, was a wise and generous concession. It is a singular and happy coincidence that Sir Charles Trevelyan, who stood in the front of our educational battle thirty years ago, should now be permitted to give a new impulse to his old work by announcing, as financial member of Council, that Government will devote to education supplies practically almost unlimited from the surplus of the imperial revenue. In consequence of this declaration, the rules which restricted the system of grants-in-aid have been, in Bengal at least, considerably relaxed in practice. The fault of these rules is (or was) that though well adapted to improve an existing school, they do not enable a missionary society to expand its operations, by transferring money from a school which is firmly established, to the foundation of another. The aid given to any school was always in proportion to the money spent upon it. The Church Missionary Society, among other wise suggestions for the development of grants-in-aid, pro-

poses to introduce the now famous principle of "payment for results," and whatever may be the effect of that system in England, it seems exactly applicable to the present condition of India. For the offer of a capitation fee for every pupil brought up to a definite standard of attainment not only ensures the careful inspection of schools and accurate training of individual scholars, but also, being a bonus independent of any money spent on a particular school, enables a part of that money to be used for the establishment of fresh schools in other places.

But I must not wander into so large and tempting a field as the general subject of missionary education. Only one thing I would add, in accordance with my opinion that our present efforts may be most hopefully devoted to the highest and the lowest of the Indian community. Surely this is eminently true of education. I have invoked Christian sympathy for the uncivilized aborigines of the country: let me also entreat that the miserable ignorance of the Bengal ryots may be no longer overlooked. While diligent efforts are made to teach English to the middle classes, and while the education of the upper class has reached a really high standard, the vernacular instruction of the peasantry is only just beginning. Yet if we are content to leave them without any mental culture at all, we need not wonder if they are intractable and perverse, incapable of appreciating their own interests, or of dealing fairly with English settlers; while again their present state of ignorance and apathy leaves them an easy prey to any selfish and powerful colonist. I do not see how our neglect of them can possibly be excused. It is indeed the belief of some that education will descend from the rich to the poor, and that, by raising up an educated gentry and middle class, we shall interest them, as philosophers and patriots, in the elevation of their countrymen. But mere intellectual instruction does not make men unselfish and benevolent, and open their hearts to the love of their brethren: rather it often generates aristocratic and exclusive

Education of the ryots.

pride. No repugnance was felt by the greatest philosophers of Greece and Rome to the utter degradation of a large portion of the human race. India once boasted of a high literary and philosophical culture, yet an Indian writer has lately testified against the Brahmins, that they were "never loath to increase the superficies of gaping ignorance[1]." It is only Christianity which teaches us to respect the rights of all men, to abhor slavery, serfdom, caste, and the neglect or abasement of any portion of the great human family, because Christianity alone invites us all alike, as fallen creatures, redeemed from ignorance and sin and death by the blood of Christ, to find a common refuge in the love of the *one God and Father of all.* I do not think that any resources short of those at the command of Government can adequately sustain so vast a work as the vernacular education of Bengal; nor that its moral difficulties can be overcome by any "motive power" less constraining than that "religious zeal," which, as our Director of Public Instruction has testified,[2] supersedes, in the case of Christian missionaries, more ordinary inducements to exertion. There is, I rejoice to say, reason to hope that in this important undertaking Church and State, missionary societies and Government, will soon be working together in harmonious alliance, through a liberal extension of grants-in-aid.

The Mahometans.

There is one other class among the inhabitants of this country who have hitherto been systematically neglected, as apparently sunk in the deepest sleep of impenetrable bigotry, but among whom there are now discernible signs of activity, which missionaries must not overlook. The Mahometans of India have not hitherto embarked on that stream of social and intellectual progress along which the Hindus are hurried from their ancient landmarks into a boundless ocean of speculation. But now we find that some of the Mahometan gentry are exerting

[1] From the lecture, already quoted, of Kumar Harendra Krishna.

[2] *Report on Public Instruction in the Lower Provinces of the Bengal Presidency*, 1861–2, p. 16.

themselves for their brethren's good. One house at least in Calcutta is opened to evening meetings for literary and political discussions. We must all welcome with interest the Mahometan commentary on the Bible, now in the course of publication by the Principal Sudder Ameen of Ghazeepore, who has actually undertaken to refute Bishop Colenso's cavils against the Pentateuch.[1] No one can read Mr. William Muir's admirable *Life of Mahomet* without acknowledging that the founder of Islam was, for a time at least, *not far from the kingdom of God.* A religion which starts by confessing the unity and personality of the Deity, which abhors idolatry, and receives "the Lord Christ" as the "Apostle of God," as "His Word which He placed in Mary," and as "a Spirit from Him,"[2] is more correctly described as a heretical offshoot of Eastern Christianity, than as a form of belief wholly alien from divine truth.[3] The votaries of such a creed must not be abandoned as hopeless by Christian missionaries. To quote some striking words in which attention has lately been called to this subject,[4] "the Gospel is still the power of God for the Mahometan as well as the Hindu, and there is ground for suspecting that the reason why it is not seen to be so is our neglect, unbelief, and (with shame be it added) our incompetence for the task." The last defect at least should be remedied. Either some of the missionaries of the two great Church societies already established in India should give themselves heartily to the study of Arabic, and of the literature necessary for understanding the wants and feelings of the Mahometans, or else we should enquire whether the recently

1 *The Mohammedan Commentary on the Holy Bible*, by Syud Ahmud. Part i. Ghazeepore, printed and published by the author at his Private press. 1862 A. D. 1278 A. H.

2 Muir's *Life of Mahomet*, ch. vii. See the Coran, Sura iv, 155-158, 169, 170.

3 Stanley, *Eastern Church*, p. 260.

4 *Friend of India*, July 16, 1863. "Musulman Progress: the Quran and the Bible."

established "Moslem Missionary Society" is able to send out labourers into this neglected portion of Christ's vineyard.

The native Christians.

I feel, brethren, that in what I have said, I have, after all, only noticed a few detached fragments of the work before us, and I desire, in quitting the subject, to gather them up into one general lesson. When we regard the enormous extent and variety of this work, it is plain that no foreign nation, not England with all her wealth, and power, and Christian devotion; nay not three foreign nations, Great Britain, Germany, and America together, though all are rendering efficient help, can possibly supply the vast resources which are needed for bringing this land into subjection to the Lord Jesus Christ. The character of the Christian converts, and their efforts in behalf of their countrymen are becoming every day of increasing importance; and there are no questions which more urgently require our anxious thoughts and earnest prayers than those which concern the relation in which the European clergy and pious laity of this country should stand towards their brethren in Christ of native birth. *(F.)* Some points have been settled by painful experience: we have learned that it is almost our first duty to teach the poorer converts independence and self-respect, to prevent them from connecting Christianity in any way with secular gain: we are bound no doubt to help them as brethren, to put them in the way of obtaining fit employment, to provide efficient schools for their children at such charges as they can fairly meet, to raise them by all legitimate means in the estimation of their countrymen. But we discard any system which involves an unhealthy hot-house culture: native Christians must not trust to missionaries when they ought to be capable of providing for themselves. But more than this, they should not only refrain from burthening the Church, but should actively help it in Bengal, as they do in Madras. A Church fund should be formed in every Christian settlement, to which each member of the Church should contribute according to his means. In spite of the urgent

need of an indigenous ministry, and the probable fitness of more than one candidate for Ordination, the Church Missionary Society has wisely resolved not to present to me any candidate for the native pastorate, until those to whom he is to minister have promised to contribute a certain portion of his income. And yet more we must look to our native Christians for active and aggressive warfare against heathenism. A convert's very first duty is to *show forth the praises of Him who hath called him out of darkness into His marvellous light*, and the way to do this is to impart of this light to his friends and kinsfolk. For in his baptism he became a soldier of Christ, bound to fight manfully under His banner, and to add soldiers to His kingdom. I do not mean that he must necessarily become an ordained pastor: God may have assigned to him a position in life inconsistent with the direct ministry of the word. But he must desire to make others partakers of the treasure which he himself has found, he must be a missionary in spirit though not in name, he must preach the Gospel by persuasion and influence, though not openly in the church and the bazar. I thankfully acknowledge that there are among the native Christians men who try worthily to fulfil these responsibilities: but we all long for their number to increase, and their influence to become more open and decided: we wish them to feel that the duty of making their countrymen Christian falls, humanly speaking, essentially on them: that this fair land of India is their native-country, and not ours: that the time should be near when these episcopal sees, multiplied twenty fold, are occupied by Indian prelates, that we English bishops are only the foreign Augustines and Theodores, to be followed, I trust, by a goodly succession of native Stigands and Langtons; we desire, in a word, that every convert in his own sphere and neighbourhood, should be conscious in some degree of that irrepressible longing which filled the whole mind of St. Paul: *Brethren, my heart's desire and prayer to God for India is that they might be saved: necessity is laid upon me, yea woe is unto me, if I preach not the Gospel: I could wish that*

Rom. x. 1.
1 Cor. ix. 16.
Rom. ix 3.

myself were accursed from Christ for my brethren, my kinsmen according to the flesh, to whom, no less than to Israel of old, and to Europe and America now, pertaineth the adoption, and the covenant, and the promises. *(G.)*

Retrospect of the past four years.

I have tried to sketch some parts of the prospect now opening before us, but I must add a word of retrospect also, and compare very briefly the present state of our work with its condition four years ago. Speaking then of our outward and visible progress only, (for God alone can try the heart and measure the advance in holiness made by any Church and any individual), I venture to think that our review of the last four years need not be wholly unsatisfactory. No doubt we were specially bound, during this period, to revive old and create new agencies for bringing men to Christ. On the day when I was set apart for the great and solemn ministry to which God has called me, I was reminded that it would be my duty "to build up again from its ruins a Church distrest and desolated, and baptized in blood."[1] When we last gathered in this cathedral for a visitation, we had scarcely recovered from the shock of the mutiny: the number of our clergy, the funds of our societies, the elasticity of our resources had suffered from that stupendous convulsion. After four years of peace we ought to stand in a far better position than we did then; and I thankfully record that a little progress has been made. During this period I have consecrated twenty three churches, some built in the latter part of my predecessor's episcopate, some restored from the devastation of the mutiny, some absolutely new. I have admitted twenty-two persons to priests' and twenty-four to deacons' orders, and the number of candidates has steadily increased, for while in January 1859 I only ordained five, (after more than a year's suspension of ordinations in the diocese), in March 1863 I ordained twelve, though four others had been ordained at Benares in the pre-

[1] Consecration Sermon preached in Westminster Abbey by Dr. Vaughan, May 13. 1858. p. 23.

vious November. Of those ordained during the last four years five are natives. *(II.)* I have confirmed 2045 persons in English, and 1085 in the vernacular. The *Calcutta Churchman's Almanac* for 1859 contained the names of only eight students of Bishop's College; in that of 1863 there are twenty. The number of clergy actually on the register of the diocese is 203, of whom 170 are in the country, while in 1859 there were but 134. In that year our Diocesan Additional Clergy Society employed only four ministers: now the number on its list is twelve, (of whom two are absent on leave), and it is able to provide immediate employment for eight more. There was then only one clergyman labouring among seamen, there are now three, two in Calcutta and one at Singapore. The clergy of the Propagation Society, actually at work in the diocese, then 15, are now 25: those of the Church Missionary Society, then 44, are now 50. New missions have been established, and old missions revived. Indeed our chief difficulty is to find men for our work. There is, I know, a prejudice against India in the minds of many Englishmen; an exaggerated terror of the climate, and a more reasonable repugnance to separation from children. Doubtless the last is the most bitter of Indian sorrows: but we who have to bear it must gather strength from the thought that we are working for Christ, in a part of His vineyard which most urgently requires the hearty service of faithful labourers, and that He who has put this burden upon us will not forget to care for those from whom we are separated. I trust that no reluctance to *endure hardness as good soldiers of Jesus Christ*, will keep young men from pressing forward to do His work in India. For though we rejoice to recruit our ranks from this country, yet for our main supply we must for some time to come, be dependent on England.

§. 2. *Hopes, perils, and duties of the Church of England.*

Diminished supply of clergy in England.

We hear therefore with great anxiety that the supply of clergy is becoming less and less adequate to the wants even of our population

at home. Bishops' charges have lately shewn signs of uneasiness on this subject, and the Bishop of Winchester in particular has stated that while the number of persons ordained in England in 1851 was 614, in 1862 it was only 570, though the population has of course enormously increased. He enters into some reasons for this alarming symptom. "The openings for comparatively lucrative employment in all the departments of productive labour; the prodigious impulse given to industry by the application of machinery to manufactures and agriculture; the new branch of scientific labourers which may be said to have been created by the introduction of railroads; the opening of the civil service, and especially of the engineer and artillery services to competitive examinations; are all causes which have had their weight in diminishing the number of candidates for an office, which, in a worldly point of view, holds out few attractions to any but the most devoted and disinterested of our young men.[1]" And after noticing other points which seem to me of little importance, he finally turns to deeper causes, tending to dry up the springs which have hitherto supplied the Church with ministers, the lamentable unsettlement of young minds, "and the perplexities produced by scepticism."

Scepticism of the present day.

The existence of this last cause cannot be denied. We must all be prepared to face it, and consider how to deal with it. I rejoice that it is recognized by a prelate, venerable alike for his age, his character, and the grandeur of his see. For there has been a tendency to disparage its importance, to speak of the assertion that many young men scruple to subscribe our formularies as exaggerated, sometimes even to denounce such scruples with asperity and contempt. The fact, now publicly stated on the highest authority, that these doubts and difficulties are diminishing our supply of clergy, seems a Nemesis on our inattention to the signs of the times. Yet the tendencies of modern thought which keep men from the Christian ministry are not

1 Bishop of Winchester's Charge of 1862, p. 24

wholly to be condemned. Sometimes reluctance to assume that office arises from a high estimate of its obligations, and a humble sense of unworthiness to discharge them. Sometimes delay is caused by a longing to realize more personally the blessing of a true faith in Christ, and a conviction that this faith must rest on deeper foundations than an assent to certain theological propositions. Sometimes a young man is harassed by inability to accept the whole Gospel, though when this calamity is accompanied by a hearty desire for divine enlightenment, we cannot doubt that our merciful Father will at last bestow the blessing of peace on His wearied and suffering child. One who hast past through this sorrow has recorded his conviction that he was led into it by God, "not that he might remain there, but that through doubts and conflicts he might attain, under the same divine guidance, to a higher, firmer faith."[1] Some of the doubts which agitate the minds of good men have arisen from increased thoughtfulness and a more accurate study of Scripture.[2] We cannot regard thought and study as evils, though, as at other times of spiritual and intellectual awaking, they may now bring evils with them. It is a mistake to speak of doubt as always sinful, for it seems also to be a condition necessary for the spread of the Gospel, a part of the dispensation in which God has placed us, and of the necessary struggle between truth and error. If doubt is always wrong, then the Reformation was wrong, and all change of religious opinion is wrong. But if doubt is the parent of enquiry, and enquiry of intelligent conviction, then those whose minds are clouded by doubt must be tenderly dealt with, till it is clear that their doubts are not connected with an honest search after truth, but are the consequences and penalties of sin. For we must not overlook this opposite view of the question. If there are doubts which are honest, there are also doubts which are wicked. Scepticism

Honest doubt.

[1] Tracts for Priests and People, v. p 33.

[2] Cf. the language of Professor Harold Browne, in *Aids to Faith*, p. 296.

may be a cloak for eccentricity, or vanity, or ungodly living.

Sinful doubt.

It often has its source in intellectual pride; it arises in a heart when the conviction of sin is wanting. It follows upon the neglect of religious habits, it is the divinely appointed punishment of worldliness and selfishness, it creeps into the mind of him who, from his manner of life, must naturally wish that the truth of the Gospel could be disproved. Nor are those exempt from blame who yield to the snares of an over subtle understanding, or of a morbid conscience, and so pass by all opportunities of working for God. Sometimes a young man halts so long between two opinions, and allows himself to be so entangled in difficulties and scruples, that he practically decides against engaging in any career of usefulness at all, either in the Christian ministry or any other worthy calling, for while he is dreaming or vacillating, years are wasted in idleness, till the Lord comes to demand an account of the talent which has been buried in the earth. Truly, when we are called upon to deal with those who do not realize the blessedness of a sure hope in Christ, we all deeply need that gift of *discerning of spirits* which was of old freely given to God's servants, and is not, we trust, unknown in our own day.

1 Cor. xii. 10.
1 John, iv. 1.

The difficulties alleged as hindrances to ordination are twofold, some relating to the formularies of our own Church, some affecting, more or less nearly, the very foundations of Christianity. Compared with the vastness of either subject, what I have to say will appear most inadequate.

With regard to the former class of difficulties, my own opinion may, in general terms, be very shortly stated. Believing firmly that our Liturgy and Articles faithfully represent to us the whole truth of Christ's Gospel, loving the Church of England not only from habit and education, but far more from the conviction that its teaching is at once evangelical, apostolical, and catholic, and that no other communion gives greater freedom of thought and utterance, and

Objections to the formularies of our Church.

more abundant helps to lead a Christian life, I can have no wish to see its formularies altered in principle, or any omissions or additions which could change their tone and character. But the most affectionate reverence for our Church, and the most hearty acceptance of our prayer-book as a precious heritage, do not require us to crush as disloyal and unworthy of consideration, every proposal for improvement in detail. I cannot accept the opinion that the ultimate object of any change is a revolution in our Church, or that the conduct of revisionists makes revision impossible. I venture to think such language inconsistent with sound policy, and with the true idea of the Church of Christ. Those who resist reasonable change, through fear of radical change, are confuted by the history of every great crisis both in civil and ecclesiastical affairs. The wisdom of God in Christianity is shown in nothing more clearly than in His recognition of the two great principles of permanence and progress. He has given us the Bible as the fixed revelation of His will, the foundation of Christian doctrine, the treasury of divine wisdom, the ultimate appeal in all controversy. And he has set up His Church on earth as the representative of growth and improvement, the "body of faithful men" who are ever militant and struggling onward, ever learning more and more of heavenly truth, and so gradually changing the kingdoms of this world into the kingdoms of Christ. To say that the formularies of the Church are unalterable is to condemn it to stagnation and silence, and to declare that in these modern days it is unworthy to continue the work which it performed so faithfully of old. No doubt there are advocates for revision who desire to change the doctrine and principles of the Church of England, and to restrict its Christian comprehensiveness by the limits of some sect, or by their own individual opinions. Such agitators should be resisted, (1) by shewing that we can distinguish between unalterable truth and such practices as may vary with the advance of knowledge, with changes in habits, or with the wants of particular ages and countries; and (2) by vindicating and ex-

plaining those points of principle and doctrine which have been ignorantly or unjustly attacked.

The baptismal service.

i. For example, let us pause on the difficulties which are found in the baptismal service. That service has been differently understood by different members of the Church, and it is undeniable that the famous Gorham judgement has allowed a variety of interpretations, and compels us all to be forbearing to each other. Without therefore censuring those who put upon the terms of the office a different sense from mine, I will state how I myself should explain it to any one who is perplexed by its language. I should urge him, in the first place, to regard it as a witness to the great truth that Jesus Christ is the Author of a universal redemption. For it declares how, in His love and mercy, He lays hold of us in our very infancy, and invites us all from the first dawn of intelligence, to approach God with pious confidence, and to receive that heavenly grace by which alone we can resist the enemies of our souls. And it teaches us how, in spite of divers tastes, dispositions, sentiments, and habits, we are all made members of one blessed family, worshipping one Father through the mediation of one Elder Brother, and sealed by one Spirit as citizens of the kingdom of heaven. The ordinance which receives us into this divine commonweath may well be called the "Sacrament of our new birth;[1] and of one who is brought into this covenanted relation with God, we may truly say, "Seeing now that this child (or this person) is regenerate." The ordinary objections to this language arise from a confusion between the two conceptions of *regeneration*, a process independent of our own action, and *conversion*, a change of heart wrought in us by God's Spirit, operating on our own free will. Yet this distinction was quite understood by such teachers as Wesley and Simeon, who have shown that the language of the baptismal service in no way differs from the language of St. Paul's

[1] Second part of the Homily on Fasting. p. 286.

epistles, and that both are to be explained in the same way.[2] In this country we cannot overlook the distinction between those who, however careless and inconsistent their lives may be, have still been made by Baptism members of Christ, and those who as yet are not God's children by adoption and grace. In preaching to the former we may appeal to arguments and motives which we cannot use in addressing the latter. I never appreciated so keenly the meaning of "one Baptism for the remission of sins," as I have done since I came to India. Doubtless, if nominal Christians either here or elsewhere are told that they are made by baptism "inheritors of the kingdom of heaven," but never warned that their hearts must be truly converted to God, and never taught, as St. Paul taught the Colossians, to *set their affections on things above*, or reminded that *without holiness no man shall see the Lord*, then in every case such teaching is unscriptural, and deadening to the soul. But again if those who have been baptized into Jesus Christ are addrest as if they were heathens, and not warned that he who forgets his baptismal covenant will *be beaten with many stripes*, because he is like the servant who *knew his Lord's will, but did it not*, they will learn to disregard their responsibilities as well as their privileges, and will acquiesce in an unchristian practice, as well as an unchristian position.(*I*)

Col iii 2.
Heb. xii. 14.

The Athanasian Creed.

ii. I pass on to a formulary which is undoubtedly a stumbling block to many thoughtful young men, otherwise desirous of entering the Christian ministry. The objections commonly urged against the Athanasian Creed are two, that its doctrinal portion is full of dry technical definitions, and that its damnatory clauses are not only harsh and uncharitable, but teach us that our eternal salvation depends on a bare assent to certain intellectual propositions. Now we may at once allow that this Creed does not rest on the same grounds of antiquity and universal acceptance as the other two. Composed, as Waterland has

[2] Simeon's works, vol. ii. p. 259. Cf. Wesley's works, vol. x. p. 148.

shewn, by Hilary, Bishop of Arles in the fifth century, it is not recognized in the Eastern churches; and therefore if we, like our episcopalian brethren in America, were to discontinue its use, we should not cut asunder any link which binds us to primitive Christendom.[1] But as in the case of the baptismal service, so in that of the Athanasian Creed, there is much to be learned from coming to India. One who resides in the midst of a heathen nation begins to realize the state of things in which the apostles wrote those passages of which the baptismal service is a faithful echo, and in which the primitive bishops and fathers of the Church drew up their confessions of faith. For the errors rebuked in the Athanasian Creed resulted from tendencies common to the human mind everywhere, and especially prevalent in this country. We cannot too strongly impress on those who recoil from its definitions and distinctions, that its object was not to limit but to widen the pale of the Church, which various heretical sects were attempting to contract. It contains no theory of the divine nature, but contradicts certain false opinions about it, and states the revealed truths of the Trinity and Incarnation without any attempt to explain them. It especially censures four errors:

The doctrinal clauses.

the heresy of Arius, who "divided the substance" of the Godhead by teaching that the Father was the supreme and the Son an inferior deity: of Sabellius, who "confounded the Persons" by supposing that the Father took our nature as the Man Christ Jesus, and after dying for our salvation operates on our hearts as the Holy Ghost: of Nestorius, who so completely separated our Lord's divinity and humanity as to teach that He is not one but two Christs: and of Apollinaris, who asserted that He was not perfect Man, with a reasonable (or rational) soul, but a Being in whom the Godhead supplied the place of the human intellect. Now these four tendencies correspond to four forms of error which are in full activity among us here.

1 Stanley, *Eastern Church*, p. 246.

The chief cause of the horror with which Arianism was regarded by the fathers of Nicæa was that it led directly back to the polytheism from which Constantine had just delivered the Roman empire.[1] Had it prevailed, Christianity would have been degraded into the worship of three Gods, the Father, the Son, and the Holy Ghost, with the Father as the Lord and Ruler of the other two. Arianism therefore, so far as it was polytheistic, resembled the religion of the common people of this country. The theory of Sabellius, fatal to the truths of Christ's mediation and atonement, arose from that bare and unsympathizing monotheism, which has since been erected by Mahomet into a rival and hindrance to the Gospel. The foremost of Indian sects in public spirit and intelligence inherit from their Persian ancestors the doctrine of two co-ordinate independent principles, Ormuzd and Ahriman, Good and Evil, with the first of which Spirit, and with the other Matter is immediately connected. From a tendency to this very same error, Nestorius separated altogether Christ's divine from His human nature, although such a view leads to the denial that this world is redeemed from evil, and that man's body as well as his soul and spirit must be consecrated to God's service. The creed of many among the educated classes of India and of not a few, I fear, in Europe, is the theory of pantheism, which quenches in us the love of God, since we cannot feel affection for One who has no personal attributes, and which is at last fatal to morality, by teaching that evil is only an inferior stage of good, "good in the making" as some one has exprest it, so that the two are in fact identical, each having alike its origin in God. From pantheistic sympathies Apollinaris, the precursor of Eutyches, was led to merge Christ's manhood in His Godhead, and to deny that He had a human soul. Now if we remember that all these heresies sprang from tendencies which have given birth to separate religions of widely extended influence, in the midst of which we in India are living, we may

[1] See Pusey on Joel iii. 9. and cf. Stanley, *Eastern Church*, p. 84.

surely pause before we expunge from the records of our Church an ancient protest against the application of these tendencies to Christianity, since, whenever the educated classes of this country generally embrace the Gospel, there will be need of watchfulness, lest its simplicity be perverted by the revival of errors which all had their origin in Eastern philosophy.[1]

The damnatory clauses.

With regard to the damnatory clauses, which have often disturbed me, as they have, I doubt not, troubled some of you by the vehemence of their language, I agree with those writers who consider that they rather state the conditions of Church-membership now, than the grounds of God's judgement hereafter. This explanation seems warranted by the peculiar expressions employed in these clauses, and by the relation which they bear to the one clause which undoubtedly does refer to the final separation between the righteous and the wicked. The phraseology of the creed is taken from Scripture, and by Scripture its meaning must be determined. Now in the New Testament "to be saved," σώζεσθαι, *salvus esse*, together with "salvation" and sometimes even "eternal life," are used of one who is a living member of Christ's Church; and all who belong to the kingdom of heaven founded upon earth by the Lord Jesus are often described as "elect," "chosen," "sanctified," *saved from that untoward generation* which rejected Him who bought us with His Blood. Again, for the sense of the expression "to keep the faith whole and undefiled," *fidem integram inviolatamque servare*, we may refer to the words in which St. Paul describes the close of a life of devout obedience: τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα, *(fidem servavi)*, λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος. In this and other passages τηρεῖν or *servare* is used with a distinctly moral reference, of keeping the faith by living in accordance with its precepts, and there is at least one

Acts. ii. 40.

2 Tim. iv. 7.

Matt. xix. 17. John. viii. 51, 52. Jas. i 27. ii. 10. Rev. ii. 26. Phil, ii. 15, 17

[1] I am glad to find my opinion on this subject confirmed by an old schoolfellow and college friend. See *Sermons preached at St. Anne's, Brookfield*, by the Rev T. F. Stooks, M.A. p. 80.

which perhaps suggests a similar application of *integram inviolatamque.* The Creed then does not teach that Christ's judgement will depend on each man's assent to certain doctrines, but sets forth the conditions on which we share the blessings promised to His Church. *Quicumque vult salvus esse,* whosoever desires to be among the saved, a real Christian, *ante omnia opus est ut teneat catholicam fidem,* for this is the first step towards Christian holiness. *Quam nisi quisque integram inviolatamque servaverit, absque dubio in æternum peribit:* he must persevere in this faith to the end, walking according to its precepts, or else he will be cast out and perish eternally. Surely this is no more than Christ's own declaration, *he that believeth and is baptized will be saved,* brought, as our Catechism expresses it, into a "state of salvation," *but he that believeth not will be condemned,* or left in the state of condemnation from which Christ came to deliver a fallen world. Then the writer of the Creed goes on to say that the Christian faith is not to be explained by certain human theories which he specifies and rebukes, but only by faith in Father, Son, and Holy Ghost, and in the incarnation of the Son or Word of God who "for us men and for our salvation came down from heaven," and will return again to judge us according to our works. To confirm the view that the so called damnatory clauses refer to the beginning rather than the end of our Christian course, I may quote the language of Augustine, (cited by Waterland), "*Catholicæ disciplinæ majestate institutum est, ut* accedentibus ad religionem *fides persuadeatur ante omnia*;[1] and I may call attention to their contrast with the verse which undoubtedly announces the conditions of the last Judgement, *qui bona egerunt ibunt in vitam æternam, qui vero mala in ignem æternum,* which is rightly called by Dean Hook "the only really damnatory clause in this formulary,"[2] and is a repetition of our Lord's words, ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον. Mark. xvi. 16. Matt. xxv. 46.

[1] Aug. Opp. tom. viii. p. 64.

[2] Hook, *on the use of the Athanasian Creed,* 1838.

The Creed then, so far from confining itself to mere dogma, insists, even more distinctly than the Nicene or Apostles' Creeds, on the paramount necessity of a good life; so that if we view its doctrinal clauses in connection with certain prevalent and often recurring heresies; if we put a reasonable construction on those parts of it which seem harshly worded, or, as Baxter said, "expound them modestly;"[1] if, above all, each of us employs them, not to condemn Socinians or unbelievers, but to condemn himself, for the small use which he makes of the Catholic faith as the appointed means of growing in Christian holiness, we need not regard it as obsolete or unedifying, still less as a snare to conscience, and hindrance to ordination. (*J.*)

The Burial Service

iii. I pass on to a service which is in itself among the most comforting and beautiful of all our offices, but which, considering the changed times in which our lot is cast, might probably receive with advantage some slight modification. In the great majority of cases we read the Burial Service with devout thankfulness, and we rejoice in its soothing power, and exulting proclamation of the Christian's hope in death. But my residence in India, which has shewn me in a new light the value of the baptismal service and Athanasian Creed, has convinced me that there are difficulties in the indiscriminate use of the burial service. Even at home this is so keenly felt, that in 1851 a memorial requesting some change was addrest to the prelates of the two English provinces by nearly 4,000 clergymen, and the question has recently been revived by a remarkable debate in the House of Lords, during which statements were made by the Archbishop of Canterbury and Bishop of London, which, especially considering the Lord Chancellor's comments upon them, make some action in the matter absolutely necessary. (*K.*) I cannot think that the difficulty of effecting a change is insuperable. It is generally stated in the form of a dilemma. We must, it is

[1] Waterland, *on the Athanasian Creed.*

said, either lower the tone of the service, by omitting words which have comforted many a mourner's heart in the hour of deepest affliction; or we must give the clergy the right of using them or not at their pleasure, and so erect a spiritual despotism which might often be offensively exercised. Yet with regard to the first alternative, in our office for the Burial of the Dead at sea, we actually have modified these words with such skill that no one ever complains of the change, for surely it would be hard to devise a sentence more sublime and pathetic than this: "we therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, when the sea shall give up her dead, and the life of the world to come, through our Lord Jesus Christ:" and yet it just avoids the turn of expression which is sometimes painful when used in the ordinary service. And other alterations made in the same spirit will be found in the American office. (*L.*) If however we are loath to part with any one of those words which are justly dear to us, the other horn of the dilemma might be avoided by a law, enacting that our present service should be used over communicants only, while a shorter and more general form might be drawn up for the burial of non-communicants.[1] For if the need of change is felt in England, much more, as I said, does it press upon us in India. Here we are surrounded by a number of professing Christians, wholly unknown to us, strangers to our ministrations, not even calling themselves members of our Church, unconnected with us by any parochial tie, at whose funerals, as the law now stands, the burial service must be read without distinction, and of course without curtailment. One case, of rare occurrence indeed, yet not wholly unknown, will make us feel the reality of this grievance. A clergyman of our Church, by a provision which is in itself a just and liberal inference from its national character, must read the burial service over the body of any baptized

[1] I first saw this suggested in a little book called *Eighteen years of a Clerical Meeting*, p. 171.

Christian, unless he has died excommunicate, or *felo de se.* But a Roman Catholic priest claims the irresponsible power, (whether really given him by his Church or not seems doubtful), of refusing to inter with the usual rites any member of his communion whom he considers to have died in sin. Hence in a military station, when the Romish chaplain declines to bury an unhappy victim to *delirium tremens* or any other result of wicked self-indulgence, the English chaplain may be required by the commanding officer to read our service over the deceased. The power thus claimed seems indeed unmeaning, for the friends of the dead man can hardly value blessings and consolations spoken by a minister whom they regard as a heretic; illogical, for if priests of the Roman Church are appointed to be the religious instructors of a portion of the British army, it would be only consistent to recognize the whole discipline of that Church as conducive to the spiritual welfare of its members, instead of imposing funeral rites in a case where no priest has ruled that there shall be none; and injurious to the Church of England, since ignorant bystanders may infer that we regard immorality with less abhorrence than the Church of Rome. Yet the exercise of this power is in accordance with law[1]; so at least the highest legal authorities in Bengal maintain, and therefore till the law is altered, we must obey it, accepting for our comfort such considerations as mitigate its evil. For there are some mitigations. There is reason to believe that the revisors of our liturgy were unwilling to express too confident a hope of the salvation of every man, irrespective of his life. The familiar words "we commit his body to the ground, in sure and certain hope *of the resurrection* to eternal life," are slightly different in the prayer-book of Elizabeth, in which we read "in sure and certain hope *of resurrection* to

[1] This is distinctly maintained in a recent Opinion, most carefully and considerately written by the Advocate General, (Mr. Cowie), and in an Order of the Governor General in Council, issued when the present Chief Justice of Bengal was the legal member of Council.

eternal life;"[1] where the omission of the article applies the hope personally to each individual whose body is thus committed to earth, while the altered form now in use speaks only of the general resurrection. Moreover if we deprecate the indiscriminate use of a service pitched in so high a tone as ours, lest we seem to overlook the gulf which separates holiness from sin, we may object yet more to the Romish practice of prohibiting any service, lest we seem uncharitable to our brethren, and arrogate to ourselves the judgement of God. The death of a baptized Christian in the actual commission of sin, in a state of drunkenness for instance, or in the act of uttering blasphemy, is doubtless an awful subject for contemplation. Yet we cannot tell what were his temptations and disadvantages. Perhaps he never knew that Christian teaching and influence by which our boyhood and youth were protected. When we stand by the deathbed or grave of an impenitent sinner, we may remember that God alone knows the secret history of that unhappy soul; and looking back with shame on our own shortcomings and inconsistencies, we shall find warning and comfort in the assurance that the Judge of the whole earth will do right. There is truth as well as beauty (though doubtless only one side of the truth) in the words by which a writer in one of our religious periodicals applies David's elegy over Saul and Jonathan to the vindication of our burial services. "Saul had died by his own hand in wild and black despair ... [Yet] he who had been hunted by Saul like a partridge upon the mountains, who had known him in his dark moods of madness and hatred, pronounces no judgement on the fate of his enemy; he recurs not to the misdeeds of Saul's life, or the misery of his death: he dwells only on the noble and heroic qualities of better and happier days. When the human soul passes into the other world, we may fairly and safely lead it to the judgement of Him, who judges not as we judge. We need not pronounce indiscriminate and

2 Sam. i. 17 ff.

[1] See the *Liturgical Services of the reign of Queen Elizabeth*, p. 234, published by the Parker Society. (Prayer book of 1559).

fulsome eulogies over the dead. But if we follow the example of David, we may, at least for the moment, be silent respecting faults which can no longer be corrected: we may look on the redeeming qualities which, even in the worst of men, are cheering and instructive: we may express that charitable hope with which the funeral services of Christendom commit the remains of the departed to the grave, and commend their spirits into the hands of an Allwise and Allgracious Father, in the assurance that he knows what is best for them and for us. *I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee.*"[1]

iv. I have given to the Burial Service a large share of the time at my disposal, because as involving a practical difficulty, especially felt in this country, it deserves a particular consideration. I must therefore pass lightly over the only other important objection to our liturgy, the application to a candidate when admitted to Priest's orders of our Lord's words, *whose sins thou dost forgive they are forgiven, and whose sins thou dost retain, they are retained.* We may say of this formula, as we said of the Athanasian Creed, that if its omission were ever ordered by competent authority, we should not disconnect our orders from those of primitive Christendom, since it was not introduced into the ordinal of the Latin Church till the 13th century, and is still unknown in the East.[2] But for my own part, when called upon to use it, I do so with a deep sense of the solemn engagement which it conveys. For it was thus that Christ commissioned the Apostles to go forth and convert the world in the strength of the Holy Ghost. In these words He conferred on them the power of reading the heart, of knowing when to console a sinner with the assurance of God's mercy, and when to warn him by the threat of God's anger. Doubtless the gifts of the Spirit were bestowed on them by a special inspiration, and they were divinely enlightened to lay bare the hidden counsels of the soul.

Ordination of Priests.

John xx. 23.

1 *Good Words* for February, 1863. p. 125.

2 Stanley, *Eastern Church*, p. 37.

But if we believe in the abiding presence of Christ's Spirit in His Church, we cannot think that this power, in its due measure, is refused to God's ministers in any age, or indeed, though without distinct appointment or formal assurance, to any faithful Christians who are working zealously for their Master. Like all God's gifts, it is conditional on our prayers. Even the Apostles could not always exercise it. Paul and Barnabas differed as to the penitence of Mark: the one desired to retain, the other to forgive his sin. Paul kept Demas by his side, believing him to be no less faithful than Luke, yet afterwards, when the Apostle was overtaken by danger and sorrow, *Demas forsook him, having loved this present world.* My brethren, if we are wholly devoted to our ministry, instant in prayer, "faithful dispensers of the word of God, and of His Holy Sacraments," earnest in declaring His judgements upon sin, and the riches of His mercy in Christ Jesus, we need not think that His Spirit has forsaken us; we may be sure that our advice, or warning, or exhortation, or comfort, or condemnation, will be confirmed and ratified in heaven. One who was not disposed to magnify the powers of the Christian ministry, has accepted these words of ordination as full of most important meaning, and has paraphrased them thus: "The Bishop says to the candidate for orders ... We are confident that He who has begun a good work in you will confirm it to the end; that as He has given you the will, so also will He give you the power to do. May His help and blessing be with you, that by wisdom and goodness you may shew yourself a true minister of Christ. Your office is to preach Christ's word. Whosoever listens to your preaching, God will justify, and whoever despises it, him will God condemn." [1]

Acts xv. 39.

Col. iv. 14. Philem. 24. 2 Tim iv. 10.

Alterations of details.

We cannot then find in our liturgy any obstacle to the ordination of a thoughtful young man, who is desirous to become a minister of Christ; for the only important change required is not

[1] Arnold's Sermons, Vol. iii p. 423. Compare pp. 416,417

concerned with the truth of the Gospel, but is the mere adaptation of one office to the circumstances of the present time. Nor again can we sympathize with the desire which is felt sometimes to expunge all antiquated expressions from our services. For such changes would deprive our prayers of that "silvery melody of language" and simplicity of spirit," with which, as has been well said, "they chime like church bells in the ears of the English child."[1] Possibly too for the abbreviation of our ordinary service we only need a clear understanding that the prayers, litany, and communion office may be used separately. But on the other hand our calendar surely needs revision. We cannot defend the almost entire omission of the Book of Revelation from our table of lessons, nor can we call an arrangement perfect, which directs the public reading of Bel and the Dragon, but does not include our Lord's epistle to the seven Churches of Asia. The Apocrypha, if retained at all, should be reduced to narrow limits, for though "the Church reads it for example of life and instruction of manners, but not to establish any doctrine,"[2] yet it seems even less reasonable to substitute it for Scripture in our weekday services, than to read, according to the Roman Catholic practice, passages from great Christian divines. It might however be worth while to retain a few chapters, such as those selected from the Book of Wisdom for All Saints' Day, partly on account of their beauty, partly in vindication of the principle, that while we regard canonical Scripture alone as God's written word, yet we also recognize thankfully other sources of edification. The first aspect too of the Athanasian Creed is so perplexing, that we ought at once to carry out the suggestion, often made, and recently revived on the honoured authority of Bishop Blomfield,[3] that a rubric should be appended to it, declaring the sense in which the Church understands the damnatory

The Table of lessons

Rubric explaining the damnatory clauses.

[1] Froude's *History of England*, Vol. v. p 390.

[2] Article vi.

[3] *Memoir of Bishop Blomfield*, by his son, Vol. i. pp. 116, 174.

clauses. The Canons stand on a different footing from the prayer-book, because the clergy are not required to promise obedience to any of them except the 36th, but their revision is loudly called for, if we are to have any rules of Church government at all in many matters of detail. But into this subject I will enter no further, than to express my entire concurrence with the remarks made upon it in the last Charge of the Bishop of Bombay.[1] Again, the Church ought to have a power of incorporating into its system any certain results of scriptural criticism. For instance, we cannot doubt that the text which speaks of the three heavenly witnesses is spurious; and as this is a passage of importance, selected for Trinity Sunday with a doctrinal purpose, I think that the second lesson for the evening of that festival should be changed, and that power should also be given to omit the words in the epistle for the first Sunday after Easter. I would not propose that our Church should by its own authority strike them out of the Bible, for as the Bible is the one standing pledge of the essential unity of Christendom, I should be sorry to see its present text altered without the concurrence of other branches of the Catholic Church, lest we should destroy this great sign that, in spite of "our unhappy divisions," Christ's prayer for the unity of His people is not wholly unfulfilled. Here in India too we have difficulties of our own. I do not indeed agree with some who maintain that our liturgy is not in its general features adapted for the use of native converts; for surely its variety, its constant responses, its congregational character, and the eastern origin of many of its prayers, coincide entirely with the habits of Hindus. And it is clear to me, whenever I enter a native church, that the congrega-

The Canons.

Results of biblical criticism.

1 Joh. v. 7.

Joh. xvii. 21.

Use of the Liturgy in India.

1 Charge of 1861, pp. 38—45. The passage, which is too long to quote, deserves most careful attention. Part of it is given in the *Calcutta Christian Intelligencer* for 1861, p. 278.

tion heartily enter into the spirit of our service, from the fervour with which they join in the singing and responses, so different from the dull silence which, whether from coldness, or insular shyness, or sometimes (it is to be feared) from indifference to religion, pervades an English congregation, at least of the higher classes, in which the clergyman's voice is only followed by an unintelligible murmur. It might however be translated in a less literal and more idiomatic and, so to speak, paraphrastic style, than has been adopted in the Urdu and Bengali versions. Again, some of our special prayers and thanksgivings, such as those for rain and fair weather, cannot be expected to suit exactly the circumstances of India. Nor ought there to be any doubt as to the right of an Indian bishop to direct the use of special prayers for God's blessing on missionary labour, on native Christians and catechumens, and on all efforts for the conversion of the heathen. Above all, in our confirmation service the circumstances of persons baptized in riper years are left out of consideration, though its use in their case is specially enjoined, and their presentation to receive their bishop's blessing, and to be solemnly admitted by him to the privilege of partaking in Christ's Body and Blood, is a reasonable and edifying ordinance. The propriety of subscription to our articles and formularies has of late been agitated by men conspicuous for their ability, their station in the Church, and their Christian devotedness. I certainly am no advocate for "undogmatic Christianity:" I do not accept a theology which would evaporate the revelations of the Gospel into a system of morality, however pure and exalted; and I do not believe that any power, short of a firm faith in all that Christ has taught us, will enable His Church to overcome the world. Nor is an age of restless agitation and subjective fancies a time when we can dispense with the warning voice of our Creeds, or exempt those who are to be teachers from the duty

Subscription.

of satisfying the Church as to the character of their intended teaching. But while for these reasons I think that certain tests are indispensable at ordination, yet the present subscriptions seem too complicated. Every bishop when he ordains and licenses his clergy must be perplexed by the extreme stringency, and needless repetition of oaths and declarations now required; and hence I desire to see them simplified, believing that their minuteness excludes from the ministry some who are well fitted to fulfil its duties.[1] One general question however remains of great importance. Although the more pressing of the changes here suggested might be effected by agencies already existing, yet when we come to any habitual legislation on Church matters, we are met by the anomaly that we have no competent legislature. Even Arnold would admit that his theory of the identity of Church and State has ceased to be applicable to England, since our Parliament is no longer, even in profession, exclusively Christian. "The whole constitution of our Church" (so he wrote thirty years ago) will be utterly confounded, if the Jews or any other avowed unbelievers in Christ are admitted into the legislature. For then Parliament cannot be the legislature of the Church, not being an assembly of Christians, and as there is no other Church legislature to be found under our actual constitution, the government of the Church will be *de jure* extinct, and its members will have to form a new one for themselves.[2]" Now therefore that the contingency which he then deprecated has occurred, he would have agreed with his honoured friend Archbishop Whately that we require "some kind of collective synod, representing the whole united Church;"[3] for it is practically reduced to silence if its voice is only heard through two separate and often discordant convocations, repretenting very imperfectly the clergy of its English provinces

A general Church legislature.

[1] Bishop of London's Charge, 1862. p. 46.

[2] Arnold's Sermons, iii. p. 433.

[3] Archbishop of Dublin's Charge 1862. p. 10.

only. If then our Church in its collective capacity ought no longer to be a dumb Church, but and should speak out on the great questions of the day, not merely through the learning and piety of its divines, but as a body, we must entertain the vision of some general assembly, capable of regulating its services and announcing its decrees. Such an assembly should represent all the countries into which our Church has extended its branches, and all the orders of men which compose it; not only England and Ireland, but India and the colonies: not only bishops, priests, and deacons, but also laymen. The laity must have seats in it, as in the American and colonial synods: for their rights in the Church of Christ are indisputable, we cannot prize too highly the help of their knowledge, practical sense, and sober piety; and a Synod consisting wholly of clergy would be as one-sided as a Parliament consisting wholly of lawyers. Such a general legislature too seems necessary, in order to maintain the unity of the Anglican branch of the Church catholic dispersed over all the world, for we can no longer shut our eyes to the danger of multiplying colonial and missionary bishops without any organization by which all may be kept in mutual dependence, and compelled to act in brotherly union according to the Church's law. The details of local business may still be left to the English convocations, (carefully reformed, and if possible united), and to other provincial synods, but above all these there should be an Assembly, meeting perhaps once in five years, in which representatives of the whole Church of England should take their seats, under the control of the English monarchy and Parliament, and under the presidency of the successor of Augustine, as Patriarch of that branch of the catholic Church which was founded twelve hundred years ago, and has now spread from the narrow limits of the city of Canterbury through almost the whole world.[1] In desiring such an assembly, we do not seek to set up an *imperium in imperio*, or to throw off that due subordination to the

[1] When Metropolitans were placed under the Archbishop of Canterbury, he became in fact a Patriarch.

civil power which is essential to a Church entrusted with the responsibilities of a national establishment. The authority of the Synod would be defined by the legislature, which, though unfit to discuss the details of doctrine and worship, would properly retain a veto on its proceedings, and thus ultimately determine, as the supreme power in the empire, on what conditions the Church should enjoy its national privileges, and exercise its national functions. Nor let it be said that such a vision is Utopian, an innovation too startling for practical and conservative Englishmen. For it commands the eager support of prelates in many points so dissimilar as the Archbishop of Dublin and the Bishop of Capetown;[1] and the change would not be greater than many which we ourselves have witnessed. Our Church has not shewn itself more averse to improvement than other societies of Englishmen, religious or secular. With deep thankfulness to Almighty God, from whom alone comes "the spirit to think and do always such things as be rightful," we look back on the marvellous spiritual awakening which has pervaded our clergy, the substitution of Christ's Gospel for the dry morality of the last century in their ministrations, the extension of missionary operations at home and abroad, the foundation of colonial sees, the restoration and erection of beautiful churches, adorned not only by the graces of art, but by the more acceptable offering of devout and hearty services, the countless channels which have given vent to the zeal, the wisdom, the munificence of churchmen, as proofs that we are not slow to reform ourselves. Even with regard to Church ordinances, the Convocation of Canterbury at least has shown a laudable willingness to devise thanksgiving services for special occasions, and to alter the 29th Canon, which though in theory good, is doubtful in meaning, and embarrassing in practice. Above all, the happy change, by which the ser-

Changes already accomplished.

[1] Speech at the Oxford Church Congress, 1862.

vices for the three state holidays have been for ever swept away, was practically the work of the Bishops, and contrasts favourably with the desire shown by some of the nonconformists to revive political animosities in their bicentenary commemoration of 1862. Let us only have the same facilities for setting in order all things that are wanting, which existed in reference to these extinct services, and I do not doubt that whatever is now ambiguous or obsolete will be replaced by ordinances commanding the hearty concurrence of loyal and devoted congregations, and that we shall see a new fulfilment of the prophetic words,

Ps. cx. 3. *Thy people shall be willing in the day of Thy power.*

§. 3. *Hopes, perils, and duties of the Catholic Church.*

But we shall misconceive the gravity of the present crisis, if we suppose that the reasons against ordination now alleged by thoughtful young men, are chiefly connected with the formularies of our Church. For these, as we have seen, may be answered or removed. The most important questions now raised only affect our Church in common with other Christian bodies, and have accumulated round the foundations of the Gospel. If they have of late been stirred up chiefly within the pale of the Church of England, yet this is mainly owing to its wide comprehensiveness, for through its national character it includes many shades of opinion, penetrates all ranks, and claims, by its connection with the two great Universities, to be the chief representative of English theological learning. Yet others are disturbed by them as well as ourselves: the speculations of Dr. Davidson have caused as great offence among nonconformists as those of Dr. Williams and Mr. Wilson in our own communion: and in the Churches of the European continent rationalistic opinions are far more widely spread than in England. Men's minds have been unsettled by the extraordinary outburst of intellectual life in this century, the spirit of enquiry, the rapid extension of knowledge, the development of scriptural criticism, the growth of new sciences, of geology fifty years ago, now of ethnology

Difficulties about Holy Scripture.

and the science of language, and by the need of comparing their discoveries with the statements of Scripture. And as those who feel uneasy under the moral restraints of Christianity are not slow to find in the speculations now current arguments against its divine authority, so every one who is called to preach *righteousness, temperance, and judgement to come* must consider carefully the difficulties which require solution not turning away from them through cowardice or indolence, still less through an assumed though most unwarrantable contempt, but prepared to supply to those who are in need of help a reason of the hope that is in them *with meekness and fear*. And these difficulties are all more or less closely connected with one central question, the inspiration and historical truth of Holy Scripture.

Spiritual aspect of Scripture.

But before I ask your attention to a few imperfect hints on this great subject, let me express my regret that we are compelled to treat it as a matter for argument and intellectual discussion at all, instead of receiving the blessed gift of God's written word, in the simple spirit of humble thankfulness, as the means of our growth in self-knowledge and Christian holiness. For if we wish to discover the real power of that word, we shall seek it, not in the schools of Oxford, but in the lonely chamber of the afflicted, or by the death bed in hospital, or among the peasant converts of Chota Nagpore. Many who have read the description of the native Church at Ranchi lately given in one of our local periodicals,[1] or who have watched the power of Scripture to comfort the mourner, and cheer the dying with the hope of immortality, must loathe the dry husks of critical discussion, and turn with repugnance from theories of inspiration, while still refreshed by the pure streams with which prophets and evangelists have watered the Church of Christ. And yet, brethren, such is the condition which it has pleased God

[1] *Calcutta Christian Intelligencer* for 1863, p. 168.

to attach to the possession of His word. The Gospel has been transmitted to us through human agents in a historical form. Hence some criticism of its contents is inevitable, and becomes a duty incumbent on those whom education has qualified for the task. And if it is conducted in a reverent spirit, and with the constant recollection that God's purpose in the gift of His written word was not intellectual but spiri-

Rom xv. 4. tual, *that we through patience and comfort of the Scriptures might have hope*, we need not doubt that His blessing will be with

John xvi. 13. us, and that in this, as well as in other perplexities, His Spirit *will guide us into all truth.*

Evidence of facts.

First then I would remark that we must not form a theory of the manner in which we fancy that Scripture should have been written, but must endeavour, by observing facts, to ascertain in what manner it has been written. It is not ours to say beforehand what God ought to have done, or to decide on the form of His revelation from *a priori* conceptions, but we must rest our convictions on evidence, and on evidence alone. Now there are two views on the subject, directly opposed to each other, which, as I venture to think, are alike contradicted by facts. The first is that which represents every word and syllable of the Bible as actually dictated by the Holy Spirit, just "as if high heaven were open, and we heard God speaking to us with human voice."[1] The other is that which sees no difference between the inspiration of the writers of Scripture, and of other great men who by their piety or genius have moved the world. The former is the view which many good Christians desire to take, because at first sight it seems to do honour to God's word, to humble the pride of man's intellect, to save us from unspiritual discussions, and to rebuke an age of unbelief; so that some actually fail to see any halting place between this opinion and atheism. The other has been arrogantly asserted to be the only view possible to

[1] Burgon, *Inspiration and Interpretation*, p. 102.

a man whose "mind is properly enlightened by education."[1] The former involves us too often in untenable explanations of Scriptural difficulties: the latter leads to the denial of all supernatural revelation. Let us test both these opinions by the criterion of evidence, remembering that if they will not stand this test, then the defenders of both seem alike rationalistic in their principles, since they base their views of God's revelation, not on His words and the facts of His providence, but on their own predilections and preconceived theories.

The theory that Scripture was written from actual dictation.

It is hard to describe the former of these two views by any one convenient expression. It is sometimes called *verbal inspiration*, but the phrase is open to objection, because words are the appointed channels of ideas and sentiments, and there are passages, (such as the opening of St. John's Gospel), in which the exact words form the necessary foundation of Christian doctrine. But if it is difficult to compress the theory into one short formula, it is easy to quote statements which make its nature clear. Thus a preacher told the University of Oxford that "every book of the Bible, every chapter of it, every verse of it, every word of it, every syllable of it, (where are we to stop?) every letter of it, is the direct utterance of the Most High."[2] And a foreign divine of earnest piety, whose loss the Church has but lately deplored, forgetting that men are not irrational animals, nor inanimate hands, nor forces of nature, but beings gifted with reason and free will, compares their share in the composition of Scripture to the rebuke uttered by the dumb ass, to the warning written on the walls of Belshazzar's palace, and even to the agency of heat, humidity, air, and light in producing vegetation.[3] Thus the individual characters of the writers become unimportant: and it is pro-

[1] Donaldson, *Christian Orthodoxy* &c. p. 178.

[2] Burgon, *Inspiration* &c, p. 89.

[3] Gaussen, *Theopneustia*, pp. 48—50.

nounced of little consequence whether a prophet is holy as Moses, wise as Daniel, an enemy to God as Caiaphas, ignorant of the language in which he speaks as the prophets of Corinth, or polluted as Balaam. [1] These views are sometimes supported
Luke, i. 3. by untenable interpretations, as when ἄνωθεν is translated *from on high* in the beginning of St. Luke's Gospel, (*it seemed good to me also, having had perfect understanding of all things* from on high, *to write unto thee*), [2] or when the inspiration of
Matt. v. 18 the very letters of Scripture is inferred from our Lord's assurance that *one jot or one tittle shall not pass away from the Law;* [3] and sometimes by unreasonable assumptions, as that the twelve apostles fixed the canon,[4] which is a mere hypothesis resting on no evidence. We in India shall be slow to consider these opinions necessary for a reverential acceptance of God's written word, when we find among those who are censured as impugners of its plenary inspiration the honoured name of Bishop Daniel Wilson, chiefly on account of a sentence which seems to express an obvious truth: "it does not belong to man to say where nature ends and inspiration begins". [5] It is true that there are in M. Gaussen's book on *Theopneustia* many remarks of great value, and some which appear inconsistent with such statements as I have quoted. But when he asserts that the Holy Spirit dictated the Bible to its human writers, just as Newton dictated the *Principia* to his amanuensis,[6] we cannot regard him as a trustworthy guide, because facts do not bear out such an assertion. There are three with which it is irreconcileable: the existence of various readings; the differences between parallel records of the same transaction or discourse; and the manner in which the Old Testament is quoted in the New. Let us briefly notice each of these points.

[1] ib. p. 224. [2] ib. p. 407. [3] p. 426. [4] p. 405.

[5] ib. pp. 27, 45 &c The sentence is quoted from Bishop Wilson's *Evidences of Christianity*. I venture however to think that there is too much of a tendency to theorize on the subject of inspiration in the Bishop's thirteenth Lecture, pp. 351 ff. (4th Edition).

[6] *Theopneustia*, p. 31.

i. The objection arising from the uncertainty of the sacred text is so obvious, that its force can only be averted by the assertion that "all the various readings, with scarcely an exception, leave untouched the essential meaning of a sentence, and relate merely to ...the insertion or omission of an article or conjunction, the position of an adjective before or after its substantive, and the accuracy, more or less important, of a grammatical construction."[1] I doubt indeed whether even this concession is consistent with the theory of dictation, for if every "jot and tittle" of the text is equally divine, the distinction of important and unimportant is scarcely admissible. But so small a concession will not satisfy the facts. The uncertainty as to the eunuch's profession of faith in Acts viii. 37,[2] the insertion of the three heavenly Witnesses in 1 Joh. v. 7, and many other variations between MSS. are not mere questions of articles and conjunctions. We thankfully admit that Christian doctrine does not depend on doubtful passages, and that our Creeds are proved to be true, not only by separate texts about which there is no dispute, but also by the whole tenour of Scripture. We accept this fact as a sign of God's care over His written word. Nor can we deny that the existence of various readings has been a help to the Church, and that by observing and comparing them we are gradually obtaining, not a more doubtful, but a more certain text. But these variations and this slow approximation to correctness exemplify that combination of a divine and human element in Scripture, which is equally manifest in its original composition and subsequent preservation. We see that for many centuries God has considered that a text, imperfect in its details, is sufficient both for the internal piety and external growth of His Church, and that the benefit

Various Readings.

[1] ib. p. 91.

[2] The whole of verse 37 rests on such very questionable authority that it is entirely omitted by Alford and Tishendorf. See also Ellicott in *Aids to Faith*, p. 422.

of an actual transcript of His words, which some regard as essential to our confidence in the truth of Scripture, could in no case have been enjoyed by more than a single generation. *(M).*

ii. The theory of dictation is also inconsistent with the fact that in different narratives of the same transaction, various points comparatively unimportant, words spoken and actions done, are differently recorded. Confining ourselves now to the Gospels only, if we take the four accounts of the feeding of the five thousand, we shall scarcely doubt that all rest on the evidence of eyewitnesses, but that each narrator has given his own impressions of the scene, and left for our instruction a sketch of what he himself specially observed. So again the words on the Cross are recorded differently in each Gospel.[1] Though there is a far closer agreement among the three first Evangelists in quoting our Lord's words than in other parts of their histories,[2] (a fact for many reasons important and comforting to us), yet there are often slight variations in these most precious of all records. There is even a difference as to His exact words in that awful moment when He applied to Himself on the Cross the language of the twenty second psalm. For while St. Mark represents Him as quoting the whole passage in Aramaic, St. Matthew gives the first three words in Hebrew.[3] Such variations do not for a moment affect our faith in the Bible, but they cannot be reconciled with the opinion that every letter in it is the actual utterance of God. For as the Omniscient undoubtedly knew the exact

Discrepancies.

1 Matthew : This is Jesus, the King of the Jews.
Mark : The King of the Jews.
Luke : This is the King of the Jews.
John : Jesus of Nazareth, the King of the Jews.

2 See Roberts, *Discussions on the Gospels*, p 440; a most interesting work, in which this point is well brought out.

3 Ps. xxii. 1. אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי

Mt. xxvii. 46, Ἠλί Ἠλί λαμὰ σαβαχθανί ;

Mk. xv. 34. Ἐλωΐ, Ἐλωΐ, λαμμᾶ σαβαχθανί ;

words used by our Lord on each occasion, and the exact order of each succession of events, we cannot account for any discrepancy whatever, if we believe that the Gospels were framed from the dictation of the Most High, and not from the observation and memory of trustworthy witnesses, divinely raised up and guided for this purpose.

iii. A third fact inconsistent with the view of dictation is this. There are in the New Testament many quotations from the Old, but these are commonly made, not from the Hebrew, but with more or less exactness from the LXX version. Sometimes they agree with it almost verbatim, sometimes they differ from it slightly, as if quoted *memoriter;* a very few follow the Hebrew more closely than the Greek; and some are intentionally changed and adapted to the enunciation of Christian truths, either by way of paraphrase, or to bring out the spiritual sense of the passage quoted and to give an inspired commentary upon it; so that "the words of the Old Testament receive a new meaning, and also retain their original power and sacredness."[1] These authoritative expositions of the Old Testament are chiefly Messianic applications of its prophecies and histories, and teach us that the Lord Jesus Christ is preached under the Law as well as under the Gospel, though often in words which their human authors could not fully understand, because He had not yet come to reveal those things which prophets and righteous men had vainly desired to see. But besides such passages as these, with which our present argument is not concerned, there are many in which the Greek Bible seems to be quoted, even when it differs from the Hebrew, merely because it was to Christ and the Apostles their ordinary manual of Scripture, just as the English Bible is to us. There can be no spiritual or Messianic meaning in the substitution of *he worshipped, leaning on the top of his staff*, for the original words *he bowed himself on the bed's* Gen. xlvii. 31. Heb. xi. 21.

Quotations from the Old Testament in the New.

[1] Jowett on St. Paul, i. p. 405.

head, and yet we find the former rather than the latter in the epistle to the Hebrews, as the familiar form of the passage. *(N)*. So too the prophecy of our Lord's atonement,
Ps. xl. 6. *Sacrifice and offering Thou didst not desire, but mine ears hast Thou opened*, is cited in the form, *Sacrifice and burnt offering Thou wouldest not, but a body hast Thou prepared me*, (σῶμα δὲ κατηρτίσω μοι). Doubtless, both metaphors express Christ's perfect obedience, the one by comparing Him to a bondsman
Ex xxi. 6. whose ear is bored according to the Mosaic law, the other by representing His body as trained for God's service. And thus such freedom of quotation does not affect our faith or practice, but neither does it accord with the opinion that every "jot and tittle" of the Hebrew original is of divine authority.

Arguments a priori in favour of the theory of dictation.

The positive arguments for this theory are very weak. These are partly of an *a priori* character, partly founded on Scripture itself. It is said that inspiration must equally pervade every word of the Bible, because there cannot be degrees in what is divine. But can there not? Are not grace and goodness divine, and yet may we not pray to grow in grace, and to become daily better and better? The Law and the Gospel are both divine, and yet *be-*
Heb. viii. 6,7. *cause that first covenant was not faultless, therefore a place was sought for the second*, and we recognize in Jesus *the Mediator of a* better *covenant, established on* better *promises*. Nay, our blessed Lord Himself, speaking of His willing subordination
John. xiv. 28. to the Father, has said, *My Father is greater than I*.[1]

The texts usually cited on this subject, though conclusive as to the divine origin of Scripture, do not warrant the inference which has been deduced from them. The one on which the greatest stress is laid is the famous passage in the
2 Tim. iii. 16. second epistle to Timothy, πᾶσα γραφὴ θεόπνευστος [καὶ] ὠφέλιμος εἰς διδασκαλίαν, of which the meaning has been disputed with needless vehemence, for in whatever way it is translated, its

[1] Wordsworth, *on Inspiration*, pp. 89,90. Cf. Chretien, *The Letter and the Spirit*, p. 168.

bearing on the present controversy is the same. If we translate with our version, *all Scripture is given by inspiration of God, and is profitable*, we state a proposition as to the origin of the Bible which none here present will gainsay. If we prefer the rival rendering, *all God-inspired Scripture is also profitable*, we still attribute inspiration to the Bible; for had St. Paul meant that only inspired Scripture was profitable, but that there existed another so called Scripture which was not inspired, he would have given Timothy some rule or canon by which the one could be distinguished from the other. With regard indeed to these two versions, the arguments of Bishop Ellicott seem decisive in favour of the second, and I therefore understand St. Paul to say, according to Origen's paraphrase,[1] *πᾶσα γραφὴ, θεόπνευστος οὖσα, ὠφελιμός ἐστίν.* But the one explanation is not more favourable than the other to the mechanical view, since there is no proof that the Greek *θεόπνευστος*, any more than the English *inspired*, means "entirely dictated by God." The substantive *theopneustia*, carelessly asserted by some[2] and imagined by others to be used by St. Paul, had no existence, as far as I know, till it was invented, with other eccentric barbarisms, by Coleridge.

Its bearing on Christian evidences.

But in truth this extreme view of literal inspiration is inconsistent with the whole method in which it has pleased God to reveal His will to man. It sweeps away an important chapter of Christian evidences. How can it be said that the evangelists

1 Tom. xi. p. 169. (Hom. xx.) Cf. the versions of Tyndale and Cranmer. "All Scripture, given by inspiration of God, is profitable." So also Wiclif and Coverdale, following the Vulg. "Omnis Scriptura, divinitus inspirata, utilis est ad docendum." There is a doubt as to the reading, for some Mss omit *καί*. But this is of no consequence. If *καί* is genuine, we translate "is *also* profitable."

2 Even by so careful and learned a writer as Dr. Lee, who actually says, (*Inspiration of holy Scripture*, p. 80), "Inspiration, or as *St. Paul terms it, θεοπνευστία*." As however he gives a reference to 2 Tim. iii. 16, he provides a remedy for his own mistake.

mutually confirm each other, nay, as Chrysostom argues, that their very variations prove their veracity,[1] if the four Gospels merely contain the declarations of one Omnisicent Mind? Why should there have been four narratives of the same series of events, if all are the exclusive work of one divine Author? What becomes of the ingenuity with which Paley and Blunt have strengthened the intellectual foundations of our faith, by collecting undesigned coincidences from the Pentateuch and other historical books of the Old Testament, and from the Acts compared with the Epistles, if no independent human agency has been employed in the composition of the Bible? There is surely nothing in it which can, without irreverence, be called *undesigned* at all.

And there is another branch of evidence which the theory of dictation sweeps away, the testimony to the truth of Scripture borne by our own hearts and consciences, responding to the human utterances which express the temptations, the struggles, the falls, the triumphs, the joys and sorrows, of the saints of God. The fifty first Psalm, with all its intense penitence, ceases to be a true confession of sin, if David's free will had no share in framing its supplications. The record of St. Paul's struggles with his thorn in the flesh, his calm happiness in the obedience of the Philippians, his grief over the wilfulness of the Corinthians, or the return of the Galatians to the beggarly elements of Judaism, is surely meant to be a genuine picture of a servant of Christ agitated between the joys and disappointments of his ministerial course. All these utterances of personal experience are, no doubt, inspired, for the Holy Spirit was with David in his repentance and Paul in his apostolic labours, and guided each to record for our instruction a different phase of spiritual life; but still they both express in their own words their own heartfelt individual convictions; they were not mere instruments acted on by an infallible Intelligence.

[1] Chrys. *Hom. in Matt.* i. 2.

The Coran and the Bible contrasted.

The truth is that the theory of dictation rather describes the fictitious origin of the Vedas or of the Coran, than the true origin of Holy Scripture. Orthodox Hindus maintain that the works which contain the *Sruti*, or divine revelation, were not composed by men at all, but only seen or perceived by them.[1] And in the Coran we have a historical example of a book supposed to be written by God's exclusive agency. It is believed to be a literal transcript of the divine original, Mahomet being the amanuensis who copied out what was dictated from heaven. Hence it is thought impious to translate it from the original Arabic, and I have myself witnest the unedifying scene of a number of boys assembled in the Jumma Musjid at Juanpore, and learning to repeat it by rote in a language of which they did not understand a word. The Khalif Othman, fearing lest the existence of various readings should imperil men's faith in its divine authorship, burnt all which had come into existence between Mahomet's death and his own reign.[2] The whole action, so to speak, of the Coran is limited to a portion of the Prophet's life, and covers about twenty years. It is distinctly one revelation; complete in itself, stationary, monotonous, describing no life except that of the desert. Many writers have eloquently sketched the entirely opposite features of the Bible.[3] For Scripture is not one revelation, but many, all proceeding from one divine Source, but scattered over many centuries. It is not written in one language but in three; not in one style, but in many styles; it is transmitted to us not always in its original form, but with changes arising from revision and transcription. It contains poetry and prose, history, law, and philosophical discussion, fable, parable, and allegory, as well as direct religious teaching. It presents to us many states of society: we pass from the pastoral simplicity of

[1] Max Müller's *History of ancient Sanskrit literature*, p. 74.

[2] Muir, *Life of Mahomet*, p. xiii. [3] Such as Bishop Tait, *Dangers and Safeguards*, &c. p. 57, and Professor Stanley, *Eastern Church*, p. 268.

nomadic tribes to the court, the camp, the prophetic school; we trace the growth of a nation, we are present at the foundation of great cities, we catch glimpses of the ancient dynasties of secular history, we follow the steps of the great apostle from the East to the West, and we leave him calmly awaiting death in the midst of imperial Rome. The authors through whom God has revealed His will represent all classes; kings, priests, warriors; prophets, some carefully trained for their office, some called by a divine voice from humbler occupations; Pharisees brought up at the feet of Gamaliel; fishermen bidden to leave their nets and to catch men. But all this wonderful variety is thrown away, this heavenly machinery becomes purposeless, we learn nothing from these special characteristics of Scripture, if the messengers thus divinely taught were not spontaneous workers, and if their rebukes, arguments, warnings, pictures of life, historical descriptions, proverbs, and discussions, were merely dictated to them, as to a set of scribes, copying out the words of one master mind.

Denial of special inspiration.

But if we must not accept the theory of dictation as warranted by the facts of Scripture, far less can we tolerate the opposite language which practically denies any special divine interposition in the composition of the Bible, and excludes God from its authorship, almost as completely as the views just considered exclude men. Here again we appeal to the evidence furnished by Scripture itself. If there is one feature of the Bible more clearly marked than another, it is this, that it professes to record a long series of divine revelations. The inspiration claimed by its writers is altogether supernatural, quite different from the highest efforts of human genius, or the holiest outpourings of human piety. Neither Plato and Dante and Shakespere on the one hand, nor Chrysostom and Henry Martyn on the other, can be classed, as some would class them, with Isaiah and Paul and John. Dante may be as great a poet as Isaiah: Martyn may have been as thoroughly penetrated with

the love of Christ as the apostle of the Gentiles: the eyes of the one may have been opened by his marvellous mental power, of the other by his constant communion with God, to discern truths hidden from men less highly gifted, or of less fervent piety; but "the inspiration of genius cannot give us divine omniscience;"[1] none but prophets and apostles and evangelists were directly commissioned to deliver an immediate revelation of God's purposes for His children divinely taught and miraculously attested. Doubtless, as *every good gift and every perfect gift is from above, and cometh down from the Father of lights*, there is a sense in which inspiration belongs to all great works of genius, and still more of heroism and piety. In this general sense the word is used more than once in our prayer book.[2] But while we thankfully acknowledge that all good things are from God, we yet maintain that the revelations of the Bible were given by Him in a special manner. The collection of Hebrew writings which we call the Old Testament has certain features which are shared by no other literature, and which fix upon it at once the seal of a divine purpose. Throughout these writings we trace one single and pervading object, the revelation of a personal God, the Creator of the world, who loves men as their Father, who gives them righteous rules of life, who governs their affairs from His unseen dwelling place, and sends from time to time His specially chosen servants to prepare them for the advent of One who in the fullness of time should put away sin by the sacrifice of Himself, and establish a kingdom of righteousness and peace upon earth. And that this was no mere national tradition of the Jews, as some would persuade us, is proved by the fact that the expectations of the prophets were accurately fulfilled. There did arise out of the Hebrew race a Man of faultless excellence, just as they had predicted, One on whom the Spirit of the Lord so entirely rested, that His words and deeds have

James, i. 17.

[1] *Aids to Faith*, p. 311. cf. p. 303

[2] As in the *Veni Creator*, Collect for the fifth Sunday after Easter, Collect at the beginning of the Communion Service, Article xiii.

changed the whole history of the world. And throughout the period of preparation for Christ's coming, as well as during the first preaching of His Gospel, there never was any question in the minds of those who bore these messages of warning and mercy, that they were directly commissioned by God. There can be no mistake as to the language used by the writers of both Testaments, and above all by our Lord Himself. We cannot escape the declarations of the prophets that *the word of the Lord came unto them*, nor the emphasis with which the apostles quote Scripture as a conclusive authority, nor St. Paul's assertion that he did not receive his glad tidings from man, *but by the revelation of Jesus Christ*, nor our Lord's decisive *it is written*, nor His assurance that *the Scripture cannot be broken*. The writers of the Bible undoubtedly claim a direct inspiration, and profess to be the trusted messengers of the most High. If it be argued that though the "Holy Ghost spake by the prophets," yet there is no evidence to shew that to mere recorders of facts, such as the Evangelists, God granted any special guidance in composing their histories, we may call to mind our Lord's promise that the Holy Spirit should guide His apostles into all truth, and bring to their remembrance all that He had said unto them. If therefore the writers of Scripture are merely worthy of credit, as accurate narrators of their own experiences, we must accept their assurances that they were specially taught by the Spirit of God. And we, my brethren, shall feel little disposition to gainsay this claim, who know from our ministerial labours and also, as I trust, from the evidence of our own hearts, what power is exercised by the written record of their teaching in comforting sorrow, restraining enjoyment, rebuking sin, converting the unbeliever, softening the hard heart, revealing Christ to the anxious soul, giving peace in time of trouble, hope as death draws near, and who also know that it has shewn itself adapted to the wants of men in every stage of intellectual progress, and every form of social and political life.

Gal. i. 2.
Joh. x. 35.

John, xv. 13. xiv. 26.

Union of divine and human elements in God's written word.

The first result then of a candid enquiry into the character of Scripture must be the recognition of the divine and human elements which are combined in its composition. It is emphatically God's Book; but God employed human agents to write it, and did not supersede their individuality, their tastes, their intellectual gifts, their natural dispositions, their powers of observation. In its transmission to us it has been subject to human revision, but God has providentially watched over it, so that we find in it a perfect declaration of His will, and a sure foundation for our faith. But if you ask me for a precise theory of inspiration, I confess that I can only urge you to repudiate all theories, to apply to theology the maxim which guided Newton in philosophy, *hypotheses non fingo*, and to rest your teaching upon the facts which God has made known to us. Shall we with some modern writers maintain degrees of inspiration, and distinguish between *excitement, invigoration or elevation, superintendance*, and *guidance;* or shall we in the yet stranger language of certain German theologians, talk of *pisteo-dynamical, charismatical, and apocalyptic* inspiration;[1] shall we say that the doctrine of Scripture is inspired but the history not; or shall we merely teach with Morell that the better men are, the more truly they are inspired,[2] or with Coleridge, that "whatever *finds* me, that is finds words for our inmost thoughts, songs for our joy, and utterances for our hidden griefs, bears witness for itself that it has proceeded from a Holy Spirit?"[3] I trust that we shall not base our preaching on any of these theories, some of which tend altogether to subvert the revealed truth of God. A living writer has defined inspiration to be such a "divine influence as employs men's faculties according to their natural laws,"[4] and another has said that it consists in giving "to the inspired writers such

Theories of inspiration.

[1] Lee *on Inspiration*, p. 447.

[2] *Aids to Faith*, p. 300.

[3] *Confessions of an Inquiring Spirit*, p. 45.

[4] Lee, p. 25.

a measure of wisdom, knowledge, and utterance, as enabled them to fulfil perfectly the work to which God in His love to man appointed them."[1] Both these explanations seem to me to express fairly the facts which are before us; and yet, though I am quite willing to accept them, I do not know that we can do better than content ourselves with the wise and pious language of our own formularies. We shall not go wrong if we heartily accept the declaration of unfeigned belief in the Bible as the written word of God, containing all things necessary for our salvation through faith in Christ, out of which we have promised to instruct the people committed to our charge, according to which we are endeavouring to frame the manners of ourselves and all around us, and by which, through the heavenly assistance of the Holy Ghost, we hope to wax ever stronger and riper in our ministry.[2] A good and thoughtful man, to whom the Church of Christ owes many obligations, has well said that "there is no need of a new theory of inspiration, or new principle of biblical interpretation, but this only is needed, that every hypothesis and theory, better or worse, should be put out of view, should be laid aside, should be forgotten. The mode of that commingling of the divine and human in Scripture, on which these theories profess to shed a light, will never be known to us, any more than the commingling of the world of mind and matter in the scheme of animal life will become known to us: both are inscrutable."[3] There is an obvious analogy between the ancient disputes concerning the Person of God's Incarnate Word, and the modern disputes concerning the inspiration of God's written word. It has been observed that the "Nestorian and Eutychian parties correspond to the neo-rationalist party on the one hand, and the supporters of verbal [or mechanical] inspiration on the

Analogy with the Incarnate Word.

[1] Lord Arthur Hervey, *Sermons on Inspiration*, p. 53.

[2] Articles vi and xx. Ordering of Deacons, Questions 3 and 4. Ordering of Priests: the Exhortation, and Questions 2 and 5.

[3] Isaac Taylor, *Spirit of the Hebrew Poetry*, p. 299.

other;"[1] and as the Church has been led by the Spirit to the faith that Christ is God and Man, without defining the exact mode of that union; so I trust that Christians will be content to receive the Bible as God's word, revealed to human messengers, and by them written for our learning, without enquiring too minutely (to quote once more Bishop Wilson's words) "where nature ends and inspiration begins."

Grounds for accepting Scripture as the word of God.

But though I decline to advocate any theory of inspiration, you have a right to ask my counsel as to the manner in which you should deal with the sceptical opinions now prevalent, and on what grounds you should rest the truth that Scripture must be humbly and thankfully received as the revelation of God's will, when this is denied by Europeans or Hindus whose minds have been shaken by those reckless speculations, to which a new impulse has been lately given by the Bishop of Natal. There are three main reasons for accepting the New Testament as God's book, spiritual, moral, and historical: spiritual, because it gives an adequate answer to the anxious enquiries of him whose conscience is roused to a sense of sin, and restores him through a crucified Saviour to his Father's love: moral, because it reveals as the object of our faith and adoration, a Character not only morally perfect, but absolutely unique in history, whose teaching satisfies our highest aspirations after purity and goodness: historical, because the fact that Christ came into the world, and taught, and died, and rose again, is proved by sure evidence, beginning with the testimony of contemporaries, as of St. Paul, that he knew of nearly five hundred persons who had seen the risen Saviour, of St. John, that he had heard and seen and handled the Word of Life, and of St. Peter, that he was *a witness of the sufferings of Christ.* On these grounds we accept the New Testament as a divine record, describing

1 Cor. xv. 6.
1 John, i. 1.
1 Pet. v. 1.

[1] *New wine in Old Bottles*, by the Rev. I. Heard, 1862. Cf. Adolphe Monod, *Adieux a ses amis et a l' Eglise*, p. 152.

the beginning of a new æra in the world's history; and when we read it, we find, as one of its most notable peculiarities, that it often refers to a preparation for this new æra, a former dispensation, which was about to be expanded and completed.

Denial of our Lord's infallibility.

And here I must turn aside from my main purpose, to protest against the notion, which though not new, has lately been put forward with startling boldness, that our Lord Himself was deceived as to the truth of the Old Testament, and its connection with the Gospel, because "He took ourn ature upon Him, fully and voluntarily entered into all the conditions of humanity, and among others into that which makes our growth in all ordinary knowledge gradual and limited."[1] For if He could be deceived as to the authority of Moses and the Prophets, He may have been deceived in His doctrinal and ethical teaching, and in the practical principles which He has left for our guidance. Thus we have no guarantee that in His crucifixion *He gave His life a ransom for many;* or that *the Son of Man is Lord also of the Sabbath;* or that *whosoever shall put away His wife, except it be for the cause of fornication, committeth adultery;* or that the Sermon on the Mount is a perfect moral code. The fact that *Jesus increased in wisdom and stature* is precious to us as a proof that He perfectly shared our nature, but would not be so, if it injured our trust in Him as our infallible Teacher. When He was inaugurated into His ministry by baptism, the Spirit visibly descended upon Him, and as we are told elsewhere, *was not given by measure unto Him,* so that, from that day at least, we sit at His feet, and listen to His word, with entire humility and undoubting confidence. Above all, it would be monstrous to regard Him, after His Resurrection, as fallible "like any other devout Jew.[2]" Yet it was the risen Saviour who joined the disciples on their way to Emmaus, and

Matt. xx. 28. Mark, ii. 28. Matt. xix. 9. Luke, ii. 52. John, iii. 34.

[1] Colenso, *The Pentateuch and Book of Joshua critically examined,* part i. p. xxxi.

[2] Colenso, *ubi supra.*

beginning at Moses, and all the prophets, expounded unto them in all the Scriptures the things concerning Himself. (*O*). Thus we ground our belief in the Old Testament, in the first place, on Christ's own words: for throughout His ministry He appeals to its ordinances, its types, its histories, its prophecies, and especially to the writings of its great lawgiver, as the divine preparation for His own work. We shall not indeed push this argument further than facts will warrant; we shall not imagine that our Lord's words (which are general in their character) exclude a legitimate criticism on the Pentateuch, or bind us to the belief that Moses wrote every part of it, including (as has been asserted) the account of his own death,[1] and (as I am surprised to see that even Professor Rawlinson thinks possible[2]) the allusion to the kings of Israel in the genealogical table of Edom. Surely even the less improbable of these opinions implies a needless waste of prophetical power. Our Lord has said nothing which forbids us to enquire whether the Pentateuch contains fragments of patriarchal records and other ancient documents of more than one authorship, or which excludes the belief that it partly owes its present form to some editor of a later date than Moses, or which prevents us from calling Ezra, (if we think that facts justify Jerome in so doing), *instaurator Pentateuchi*.[3] Undoubtedly Christ teaches us to regard Moses in a very different light from "Minos, or Lycurgus, or Numa,"[4] for He has distinctly spoken of him as the inspired founder of the Jewish commonwealth, and as a prophet who wrote concerning the coming Redeemer. And thus we are forbidden even to listen to such conjectures as that the Pentateuch was forged partly by Samuel, and partly by Jeremiah.[5] Alas! that all moral considerations should be so

Luke xxiv. 27.

Deut. xxxiv. Gen. xxxvi. 31

John, v. 46.

1 Stanley, *Jewish Church*, p. 194. Josephus, Ant. iv. 8. 48.

2 *Aids to Faith*, p. 24

3 Hieron. ad Helvid. Opp. tom. vii. p. ii.

4 Colenso, p. 134.

5 ib. pp. 368, 419. Contrast Milman, *History of the Jews*, Vol. i. p. xxvii. (note), and p. 207. 3rd Edition.

completely postponed to the license of conjectural criticism, that the holiest of God's Prophets are selected as the most probable authors of deliberate falsehood.

Internal evidence of the truth of the Pentatauch.

But we do not rest our belief in the divine authority of the ancient Scriptures exclusively on any external testimony, not even on that of our Lord and His apostles. It would cause reasonable perplexity if the candid enquirer could find nothing to confirm their declarations in the Old Testament itself. But, confining ourselves at present to the Exodus only, as the subject of most special interest, we maintain that the consequences of this event, asserted recently to be a doubtful legend, have been only second in historical and religious importance to those of our Lord's Resurrection. Ewald's statement that the general truth of the wanderings in the wilderness is an essential preliminary to the whole history of Israel, though condemned by the Bishop of Natal as an "assertion without proof;"[1] is demonstrated by facts or documents in every part of the Old Testament;[2] by the book of Joshua from the first verse to the last, by the song of Deborah, by the complaints and self-denial of Gideon, by the warnings of Samuel when the people demanded a king, by the glorious recollections of the Psalms, by the exhortations of the prophets, from Hosea, who recounts how God *brought His son out of Egypt*, to Malachi, who speaks of the law which God commanded unto Moses in Horeb.[3] The two great ideas revealed to Moses in the desert, the pure non-idolatrous worship of one God under the Name of Jehovah, and the theocracy, or divine government of Israel,[4] though often obscured by the perversity of the people, can be distinctly traced throughout the Old Testament, even when many special laws seem to have been in abeyance. Again, it is impossible to gainsay the consistency of the history. The truthfulness of the pictures of patriarchal and pastoral

Joh. i. l. xxiv. 31.
Jud. v. 4, 5. vi. 13. viii. 23. 1 Sam. xii. 6, 5.
Ps. xliv. lxvi. lxviii. lxxiv. lxxvii lxxviii xcix. cv. cvi. cxxxv cxxzvi.
Ho. xi. l. Mal. iv. 4.

[1] Colenso, p. 70.
[2] Cf. *Aids to Faith*, p. 243 ff.
[3] See Birks, *Exodus of Israel* ch. xx. xxi.
[4] Michel Nicolas, *Etudes Critiques sur la Bible*, p. 111 ff.

times is unmistakeable. The primitive grandeur of the Decalogue, the archaic character of some laws, especially those which bear on questions of inheritance, and the exclusive adaptation of others in their original form to desert life, are incompatible with the theory that the Pentateuch was devised by Samuel or under the later kings. So too several of the Mosaic institutions, as we should expect, seem suggested by Egyptian usages; but on the other hand, lest we should be tempted to ascribe to the law an Egyptian, and therefore human origin, we find others absolutely opposed to the customs of that house of bondage, out of which God brought His people.[1] Such is the limited authority of the Hebrew compared with the enormous power of the Egyptian priesthood; such again are the liberty and equality of all the Israelites, contrasted with the kingly tyranny and system of caste, which they had left behind them. The attempt to revive the worship of the bull Apis proved that they had witnest this degrading idolatry; its prompt and stern repression that they were called to a purer creed. While in domestic customs, ceremonial usages, and police regulations, we see signs of the connection between Israel and Egypt, the whole inner life of the Mosaic ordinances is so completely original, that we do not hesitate to regard it as inspired by God. As the Exodus is described in a very ancient narrative, naturally and simply written for a religious purpose, and not with any reference to the requirements of art and criticism, we may be prepared to find in it difficulties of detail, though I am sure that most of those recently alleged have been satisfactorily solved, and that some have been most justly censured as the mere fancies of a careless and one sided criticism. Against any which still remain we may set at least an equal number of undesigned coincidences, such as are pointed out by the critical sagacity of Professor Blunt,[2] while the fact that many points

Num. xxvii 1. Lev. iv. 21,20. xvi. 10. 21-28. xiii. 46. xvii. 3-9.

Ex. xxxii. 4 ff.

[1] ibid. p. 95 ff. See also *the Historic character of the Pentateuch vindicated*, by a Layman of the Church of England, p. 185 ff.

[2] *The Veracity of the five books of Moses argued from the undesigned coincidences to be found in them, when compared in their several parts.*

have been thus casually confirmed leads us to believe that other doubts would also be removed, if our knowledge were greater, and if such little incidents, as have illustrated the truth of the narrative in some cases, had been everywhere preserved to prove its accuracy.

Difficulties in the Old Testament.

Doubtless, not in the account of the Exodus only, but throughout the Bible, objections and questions arise which we cannot answer. Some of these, such as the discrepancies in dates between the books of Kings and Chronicles, or the enormous numbers which sometimes startle us in the wars between Israel and Judah, may be explained by the imperfect state of the Hebrew text, which, as was long ago pointed out by Kennicott,[1] is liable to great uncertainty in the matter of numbers. Bishop Ellicott however has declared his opinion that "in the case of the written word, viewed on its purely human side, and in reference to matters previously admitted to have no bearing on divine truth, we may admit the existence of such incompleteness, such limitations, and such imperfections, as belong even to the highest form of purely truthful human testimony."[2] How far we must go along with this view is a question on which I confess that, like Professor Harold Browne,[3] I am not careful to form a confident judgement, believing that the Church will be led to a right decision through the progress of criticism and evidence, providentially guided by God, and that such considerations do not touch our faith in the Bible as a divine revelation. We must certainly admit that the writers of Scripture speak of natural phenomena according to appearances, and not in language scientifically correct.[4] If

Scientific difficulties.

[1] *The Hebrew text of the Old Testament considered*, p. 532.

[2] *Aids to Faith*, p. 418. References to a long *consensus* of English divines, more or less agreeing with Bishop Ellicott, will be found in Farrar's *Critical History of free thought*, (the Bampton Lectures for 1862), p. 667.

[3] *Aids to Faith*, p. 317.

[4] Archdeacon Pratt, *Scripture and Science not at variance*, p. 6.

it is urged that this concession hardly reconciles the Bible with all the discoveries of modern science, we shall at least refuse our assent to this assertion while the sciences which are said to contradict Scripture remain in their present imperfect condition, and while the evidence for the alleged facts is involved in utter uncertainty.[1] On the other hand, the chronology of Genesis is uncertain likewise; the system of Archbishop Usher, though generally accepted, often rests only on inferences from Scripture; and as our three chief authorities for the text, the Hebrew, the Samaritan, and the LXX, differ in their dates, we cannot feel sure that any one of them is now in all respects correct, though doubtless we can feel sure that God did not intend our hope in Jesus Christ to be perilled by some uncertainty as to the precise interval between the Creation and the Flood, or the Flood and the Call of Abraham. If a very unscientific person may hazard a conjecture on such a subject, I venture to expect that the present stumbling block, such as it is, will be removed out of the way by additional light on biblical chronology, coupled with an immense reduction of the myriads of ages, by which some geologists are disposed to measure the past duration of our race. With regard to the far more important subject of moral difficulties, such as the sanction given in the Law to slavery, polygamy, and other usages of an uncivilized society, or again the approbation accorded to the slaughter of the Canaanites, and the manner of Sisera's death, I am persuaded that they are perfectly solved in the New Testament. Let us call to mind the rebukes which our Lord addrest to those who would have relaxed the law of Christian marriage in accordance with the precedent set by Moses, and to those who desired to destroy the inhospitable village after the example of Elijah. Let us read these passages in con-

Moral difficulties.

Mark. x. 5.
Luke ix. 54 ff.

[1] See a most interesting and conclusive article in the *Christian Intelligencer* for October, 1863, signed by the initials J. H. P. and another on the *Antiquity of Man*, in the *Edinburgh Review*, for July in the same year.

nection with the assurance given in the first verse of the epistle to the Hebrews that the Old Testament was only a partial and progressive revelation, that God spoke πολυμερῶς, that is, *in divers portions or fragments, in time past to the fathers by the prophets.* And if we further unite with these divine declarations the fact that many practices allowed by Moses were patriarchal customs, or in their general features not unknown among other nations, but that the whole tendency of his legislation was to regulate and purify such practices, to mitigate their evil, to remove the abuses which defiled them, to train the Israelites to mercy, justice, and love to the brethren,[1] we shall have no difficulty in acknowledging that the system which he founded, though imperfect, was yet divine, and that he was sent by God to govern His chosen people, not by forcing on them a standard of morality which they could not have appreciated, but by raising them far above every contemporary nation, and thus fitting them to preserve the sacred deposit of His revelation, and to impart a new spiritual life to the world.

Difficulties not universally felt.

Moreover it is a remarkable proof of the world wide power of Scripture, that points which are felt as difficulties by one class or generation are seen to be of the highest importance by other sections of the great human family. I have lately been struck by two instances of this. No parts of the scriptural records have been more severely criticized than the Mosaic cosmogony, and the doctrine of sacrifice. One of the best known papers in the volume of *Essays and Reviews* undertook the refutation of the former: and more than one vain attempt has been made to shew that the latter has no connection with our Lord's death, and no part in the Christian scheme. Such are the opinions of students who have grown up in habits of thought exclusively European. We bring the Gospel to India; we persuade a few thoughtful men to accept Christ

[1] All this is admirably treated by Professor Goldwin Smith, in a lecture called *Does the Bible sanction American Slavery?* 1863.

as their Saviour, and we find that these very parts of Scripture strike home to their hearts as full of instruction. In a lecture delivered in London, Professor Gannendro Mohun Tagore thus speaks:[1] "Cosmogony forms the essential basis of all religious development, as far as we are able to collect. Hence the vast importance which must necessarily be attached to the Mosaic cosmogony, notwithstanding the many and perhaps everlasting disputes which may be raised against it. The Hindu cosmogony is the mythical development of the historical realism of the Mosaic: and the absence of the notion of a personal and living God in all false religions, and its conservation in Judaism...forms the most remarkable feature in the religious history of mankind." And the Reverend Krishna Mohun Banerjea sees in Christ's Sacrifice the explanation of a remarkable feature in the religion of his countrymen. "We find, he says, "that in the inscrutable wisdom of God there could be no remission of sin apart from sacrifice, that Christ was revealed in the primitive age of the world as the great Sacrifice for the sins of men, and that immolation of animals was ordained as typical of that rite...While the ceremonial performance of the rite was kept up probably everywhere, its object and intention were gradually forgotten..The zeal and assiduity with which it was maintained in our country is accounted for by its transmission from age to age as a primitive practice; but the inability of our ancestors to give the least intelligent explanation of the rite, and the want of any information in the oldest of the Vedas on its connexion with the celestial fruits of which it was believed to be productive, are enigmas which can only be understood by the light of the biblical history."[2] Miracles furnish another instance of the same kind. If there are some scientific minds which cling so closely to the conception of law, that they are unwilling

1 *On Buddhism*, by G. M. Tagore, Professor of Hindu Law in University College, London, p. 15.

2 *Dialogues on Hindu Philosophy*, p. 513.

to imagine any interruption to it, there always have been other minds to which miraculous agency seems an essential part of the evidence of Christianity, proving that the Gospel was the work not only of infinite goodness, but of infinite power. Surely then God's wisdom is vindicated by the provision made for the spiritual needs of all His children. At great turning points in the world's history miracles have proclaimed His especial presence, but in the ordinary course of events His fatherly care has been manifested in the unbroken supremacy of those wise and merciful laws which His providence has imprest upon His creation. All these facts shew that the Bible contains a universal revelation, and confirm the truth of Bacon's words, that "the Scriptures, being written to the thoughts of men, and to the succession of all ages, with a foresight of all heresies, contradictions, and differing estates of the Church....have in themselves infinite springs and streams of doctrine to water the Church in every part."[1]

Importance of the subject in India.

Brethren, you will not think that I have needlessly detained you on this momentous subject, even though we are not here, like the clergy at home, agitated by controversies raging immediately around us. For there is no doubt that these difficulties are often discust both among Europeans and educated Hindus. Of the young men who are constantly landing on these shores, there are many who, had they lived twenty years ago, would have taken orders, but have been brought out here through the coincidence of the present reluctance to enter the ministry, with the attraction of the competition for the civil service, and other openings which India offers to industry and ability. Among these, it is to be feared, there must be some on whom the Gospel retains but a weak hold, who seldom think of the Lord Jesus Christ, or if they do, think of Him with indifference or unbelief. To approach such persons with unobtrusive kindness, to sympathise with

[1] *Advancement of Learning.* Book ii. p. 328. (Kitchin's edition).

their troubles and their failings, to raise them from doubt to faith by wise counsel, and above all, by the example of a holy life, is one of the most obvious yet hardest duties of a Christian minister. And you, my missionary brethren, will watch the progress of these opinions among the higher class of natives. Of the many painful documents which have appeared of late years there is none more painful than the letter addrest by Mr. Francis Newman to the Brahma Samaj, in which an Englishman of great intellectual gifts, who has not only been baptized into the Christian faith, but has experienced its power in his soul, and even worked for its propagation, dissuades the heathen natives of India, many of whom, we doubt not, in their own helpless way may be said to be almost *hungering and thirsting after righteousness*, from seeking it in Christ Jesus. Yet when he would deter them from entering the Christian Church, because it is divided into sects and agitated by controversy, he must know that his own deism offers no more peaceful haven. I am told that many Hindus, who had hoped to find a refuge in that dreary creed, are already tempted away by the pantheism of Emerson: while below all systems which retain even the name of God yawns the gulf of the Comtist philosophy with its blank scientific atheism, and its attempt to adore abstract Humanity with a ceremonial borrowed from the Church of Rome. As to Bishop Colenso's book, I should not have thought it likely to exercise much influence on Hindus, who perplex themselves with metaphysical rather than historical difficulties. Yet owing to the agitation which it has excited, but which seems already approaching its close, it has roused for a time considerable interest among them. I hear of missions in which it has been a real hindrance, and a Bengali gentleman gave it to a youth who was enquiring into the truth of the Gospel, (and has since happily been baptized), with the remark that it would cure him of foolish propensities, since it shews that educated Englishmen have ceased to believe in Christiani-

ty. Doubtless the Bishop would protest against such an inference, and point to his own assertion of "entire and sincere belief in our Lord's Divinity"[1] as a proof that it was unwarrantable. Yet he has himself given grounds for such judgements by his own inconsistencies. While declaring his faith in Christ's mission, he so completely repudiates all that is distinctive and positive in divine revelation, that he proposes to enlarge the national Church till it includes not only all the piety, but all the learning of the nation, and he believes that nothing is required for the union of Jews and Christians in missionary work, except that both should give up the Pentateuch as a historical record.[2] Nor must he wonder if our Pundits welcome his writings as auxiliaries against the Gospel, when he extols pantheistic prayers and thanksgivings to Rama, here regarded as inculcating the belief that good and evil are alike from God, and calls them "living truths learned by the secret teaching of the Holy Spirit,"[3] to be placed side by side with the revelations of Scripture.[4] It is probable that such passages were penned partly in haste and partly in ignorance, but we read them with sorrow and surprise.

Lessons to be learned from recent controversies.

In considering this subject however, we in India have at least one advantage, that we contemplate from a distance the troubles which have distracted England. Thus we have more time for reflection: and can learn from passing events lessons to be used, if we should ever be placed in emergencies like those which have troubled our brethren. I will mention a few of these, and so at last conclude.

"Speaking the truth in love."

i. The first shall be the duty of speaking the truth in love. However much we may be shocked by the perversities of unbelief, we cannot expect to attain Christian knowledge, if we are forgetful of Christian charity. While thankfully admitting that many who have

[1] Colenso, part i. p. xxxv.

[2] p. 384. [3] p. 156. [4] p. 154.

taken part in recent controversy have written with courtesy and forbearance, we have to lament some exceptions to this rule. Nor is it easy to decide, I am sorry to say, whether the more violent language has been used on the orthodox or the rationalistic side. Sometimes indeed the use of unrestrained invective against heresy is defended, because it saps the foundations of the Christian life; and ecclesiastical and scriptural precedents are quoted to justify the use of such language. Yet if we turn to the highest and holiest Example of all, we find that intellectual error, however dangerous, is generally spoken of with sorrowful reproof, while stern condemnation is reserved for hypocrisy and other forms of moral wickedness. The mild pathos with which our Lord refutes the Sadducees, *Ye therefore do greatly err*, forms an instructive contrast to the denunciations which he hurls against the Scribes and Pharisees. Moreover the style of writing sometimes adopted in theological controversy is impolitic as well as unchristian. For, first, it is easily retorted. Thus if one of Bishop Colenso's critics can denounce him as "this modern Judas," the prelate can retaliate by asserting that one who was offended at the theory that Samuel forged the chief part of the Pentateuch, had "abrogated the rights and duties of a reasonable being."[1] Again, a reader is almost prejudiced against the truth, when it is supported by uncharitable insinuations and personal insults; and is even unduly attracted towards views which are advocated with candour and courtesy. Such writing as that of Professor Jowett on the one side, or on the other of Dr. Goulburn and Mr. Haddan in the *Replies to Essays and Reviews*, and of Professors Browne and Rawlinson in *Aids to Faith*, ensures an attentive consideration of the doctrines which it supports, while we turn away with pain, (I say it with reluctance of persons who believe that they are serving God, and can point to evidences of piety and learning,)[2] from the arrogant invectives of Mr. Burgon and Dr. Williams. *(P)*

[1] Colenso, p. 370.

[2] The *Plain Commentary on the four holy Gospels* is full of pious and devout

ii. We must beware of panic: no dread of scepticism must deter us from the accurate study of Scripture, and legitimate criticism on its contents. Experience proves that we have nothing to fear from honest enquiry. We now look back with amazement on the persecution of Galileo, and on the alarm which troubled the pious Bengel when he began to consider the variations in the MSS. of Scripture. We regard these variations, not as our weakness, but as our strength. If biblical criticism has ventured on many unwarrantable conjectures, it has on the whole been of infinite service, and has solved more difficulties than it has left unexplained. The objections to the book of Daniel cannot indeed be charged on German rationalism, for some are as old as the time of Porphyry;[1] but it has been reserved for modern archæologists to suggest a probable solution of one difficulty, by the discovery of the name *Bel-shar-ezer* among the Assyrian ruins,[2] and for modern philologers to remove another, by shewing that the non-Semitic words which occur in this book, and have been used as an argument for assigning its composition to the time of the Maccabees, belong not to the Greek but to other Aryan languages, and are therefore "evidences to the contrary of what they were once adduced to prove."[3] So too, recent research has discovered the explanation of one of the most celebrated objections to the accuracy of the New Testament, the supposed mistake of St. Luke in asserting that Cyrenius or P. Sulpicius Quirinus was governor of Syria at the time of our Lord's birth.[4] But we must not dwell on special instances; I will only mention one of the widest importance. Modern scholars have made it impossible for any one who accepts Scripture as his guide to

Fearless enquiry.

Luke ii 2.

thoughts; and it would be most unjust to overlook the value of the first eight chapters of *Christianity and Hinduism.*

[1] Porphyry apud Hieron. *Præf. in Dan.*

[2] Rawlinson, *Herodotus,* vol. i. p. 525.

[3] Mill, *on the mythical Interpretation of the Gospels,* p. 130.

[4] Zumpt, *Comm. Epigr.* p 88. See article *Cyrenius* in Smith's *Dictionary of the Bible,* and Moberly, *Sermons on the Beatitudes,* p. xlix.

regard Christ as a mere human teacher, for they have proved that all attempts to interpret its language in accordance with such a view are utterly vain: and hence it is acknowledged that the old Socinian opinions are inconsistent, not only with the theology of the Creeds, but with the theology of St. Paul and St. John. The Old Testament, has not yet been subjected to the same thoughtful scrutiny as the New. It is still suffering from hasty generalizations, and theories hazarded in ignorance of facts. When therefore Bishop Colenso exclaims in a defiant tone that "the spirit of enquiry must unquestionably be carried into the writings of the New Testament,"[1] we reply that this has been done already, and that our faith in their divine authority is only strengthened by the result. So also God will doubtless lead to sound and sure conclusions the criticism now employed on the older portion of His word; and our children will regard the "younger Elohist," the author of the "Book of Origins," and the other grotesque personages to whom German commentators assign the composition of the Pentateuch, with as much indifference as we feel towards the *Urevangelium* and other figments which have been invented to explain the Gospels. Indeed there is reason to hope that the present agitation is already leading to a more accurate acquaintance with the Old Testament, a truer appreciation of its place in the divine economy, and a deeper reverence for its holiness and wisdom.

iii. A third requisite in this controversy is honesty in dealing with difficulties. We must not propagate untenable expositions, we must be ready to wait and confess our ignorance when we cannot fully understand. It may have been hasty in Dean Alford and Mr. Fairbairn to assert that there are two historical mistakes in St. Stephen's speech,[2] (though I cannot see that this difficulty about his statements at all affects

Honest dealing with difficulties.

[1] Colenso, Part iii. p. xl.

[2] Alford, *Prolegomena to the Greek Testament* i. § vi. 15. Fairbairn, *Hermeneutical Manual*, p. 101.

the accuracy of Scripture as a record), but it is worse than hasty to explain one of them by the extraordinary assertion that Stephen had a habit of uniting two separate events, and
Acts. vii. 16. that when he says that Jacob was *laid in the sepulchre which Abraham bought of the sons of Emmor the father of Shechem*, he means that Abraham purchased a grave for Jacob at Machpelah, and Jacob another for Joseph at Shechem, and then combines these facts in a single phrase.[1] It may be rash to pronounce St. Matthew mistaken in attributing the prophecy of the thirty pieces of silver to Jeremiah instead of Zechariah, but it is better to say this than that God has designed this apparent error in order to teach us that Jeremiah is nothing and Zechariah nothing, "but that the Holy Spirit
Matt. xxvii. 9. Himself is the Author of all prophecy."[2] Surely our proper course is to admit (as Heber did in speaking of the difficulty about Cyrenius,[3]) that these are points which have not yet been explained, but also to maintain that if they never are explained, they cannot touch the truth of that Gospel, by con-
1 Tim. iv. 16. tinuing in which *we shall both save ourselves, and them that hear us.* In short, in reference to all such questions we maintain, with Butler, that "neither obscurity, nor seeming inaccuracy of style, nor various readings, nor early disputes about the authors of particular parts, nor any other things of the like kind, though they had been much more considerable in degree than they are, could overthrow the authority of Scripture, unless our Lord had promised that the book containing the divine revelation should be free from all these things."[4]

Resistance to the dogmatism of rationalistic critics.

iv. We must not then view with jealousy the progress either of criticism, or of any other intellectual pursuit, such as physical science, which intersects the sphere of God's written word. Let us have faith enough to be sure

1 Lee, *on Inspiration*, p. 507. The explanation, however, had been given by Bengel.

2 Wordsworth, *in loco.*

3 Heber, *Bampton Lectures*, p. 577.

4 Butler, *Analogy*, Part ii. ch. 3. cf. ch. 7.

that truth can never contradict truth, and that the source of all truth is the Spirit of God. But I cannot quit the subject without a word of protest against an opposite state of mind, now unhappily common. Many modern teachers, not content with bespeaking a fair consideration for difficulties, require us to open our ears to every new rationalistic hypothesis, and denounce as beneath contempt all divines who are not familiar with the latest conjectures of Hupfeld and Hitzig. Thus they would erect a tyranny of German commentators quite as galling as the yoke of traditional belief which they so vehemently repudiate.[1] But we must not allow them to persuade us that candour and honesty require us to criticize the Bible in the same spirit as the writings of Homer or Herodotus. We should not distrust, but cherish, those prepossessions which attract us to it through our religious feelings, and lead us, before entering on any minute enquiry, to regard it as God's word, because it speaks peace to the troubled soul, reveals Christ as the Propitiation for our sins, and fills us with a desire for that holiness which it describes. To such prepossessions the greatest and most spiritual of modern German divines has rightly applied the words of Sophocles :

ὃν Ὄλυμπος
πατὴρ μόνος, οὐδέ νιν
θνατὰ φύσις ἀνέρων
ἔτικτεν, οὐδὲ μάν ποτε λάθα κατακοιμάσει.
μέγας ἐν τούτοις θεός, οὐδὲ γηράσκει.[2]

Conclusion.

And now, my reverend brethren, I cannot suppose that in treating of various subjects at a time of excitement and controversy, I have avoided statements which many of you will question, nay perhaps, though I have striven to speak in love what I

[1] Dr. Pusey was quite right in saying of a notable instance of this overbearing spirit ; " If any of us had dogmatized as to truth, as these men do as to error, what scorn we should be held up to."

[2] Œd. Rex. 867. Neander, *Life of Christ*, ch. I. §. 1. Cf. Pascal : On se fait une idole de la vérite meme, car la vérite hors de la charité n'est pas Dieu.

believe to be truth, I may have given pain and offence to some among you. Let me then conclude with a precept which all will at once accept. We are sure that the Bible, besides being an infallible guide for our moral and religious life, contains a true history, and rests on a firm basis of fact. But a great historical critic, writing in defence of Christianity, has remarked that historical evidence, "being the evidence of witnesses who are dead, and who may possibly, however improbably, have been mistaken, cannot rise beyond a high probability, and cannot amount to such an absolute certainty, as we derive from the evidence of our senses, or of our moral perceptions."[1] He reminds us therefore that it must always be combined with other evidence, the testimony of conscience, the satisfaction of our religious cravings, the idea of God as the Father of all men, and the character of Christ as the object of our personal love. Here then the theoretical and the practical, the spiritual and the intellectual, meet together. My revered predecessor, in all times of anxiety, whether arising from manifold business, disappointment, or sickness, found comfort in the thought that "Christ is all"[2] to the believer. Another Bishop of this province, who has yet more recently entered into his rest, left as his dying counsel to his clergy "to preach Christ, all-sufficient, and sufficient for all."[3] Now, in dealing with baptized Christians who are troubled in conscience, or have fallen into error, or with heathen enquirers searching after truth, it is plain that while we always point out the historical character of our religion, as affording a fixed resting place for their weary souls, yet we must chiefly insist on the spiritual and moral evidences, the answer of the Gospel to the cry of the awakened sinner, and the perfect pattern of holiness set before us by our Lord. Here then is the conclusion of the whole matter. Let us all,

[1] Goldwin Smith, *on the doctrine of historical progress*, p. 42.

[2] Bateman's *Life of Bishop Wilson*, p. 307.

[3] See the account of Bishop Dealtry in the *Christian Intelligencer* for 1861, p. 123.

whether pastors of Christian Churches, or evangelists to the heathen, preach the Lord Jesus Christ, by our words, and yet more by our lives, in all the fulness and variety of His perfections. Preach Him as the Word and Revelation of the Father, and therefore as the Light of the world. Preach Him as the all-sufficient Atonement, the *Lamb without blemish and without spot*, the Son of God and Son of man who fulfilled all righteousness, and was therefore accepted as the perfect Sacrifice which taketh away the sin of the world. Preach Him as the good Shepherd, giving His life for the sheep, and going forth into the wilderness to bring them back into the fold. Preach Him as the eternal High Priest and Intercessor, presenting our prayers to the Father, and sending forth into our hearts the Spirit of truth and holiness. Preach Him as the King, Captain, Prophet, and Teacher of His people. Preach Him as the Example of all goodness, the Man who lived and died to shew us how to live and die. Preach Him as the Judge who will return to take account of all our thoughts and words and deeds. Appeal to the hearts, the consciences, the inmost spiritual feelings of those who hear you, and ask them if this picture of Christ as the Redeemer of mankind, does not satisfy their highest aspirations and deepest wants. If you begin in this way, every other part of God's revealed truth will fall into its proper place. When those who have so learned Christ come to enquire into the history of the religion which you have taught them, you will show that this does not shrink from examination, and that the course of the world through long ages was divinely ordered to prepare the way of the Lord. Such I believe to be the appointed order of Christian evidence, the true course of Christian teaching, the final proof of the inspiration of Scripture. God grant that we may be enabled by the Spirit of power to turn many to righteousness through such teaching, and to bring them to the calm enjoyment of that love of God, which is in Christ Jesus our Lord.

John. i. 8. viii, 12.
1 Pet. i. 19.
Heb. x. 7,
John, i. 29.
John, x. 11.
Luke, xv. 4.
Heb. iv. 15.
John, xvi. 7. xvii.
Heb. ii. 10.
Rev. xix. 16.
Acts iii 22, 23.
1 Pet. ii. 21.
Matt. xxv. 31.
John, v. 27.

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of Ministers in the Church, Mercifully behold us thy servants; and so replenish us with the truth of Thy doctrine, and adorn us with innocency of life, that both by word and good example we may faithfully serve Thee in our various offices, to the glory of Thy Name and the edification of Thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, world without end. Amen.

O God, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Son to preach peace to them that are afar off and to them that are nigh: grant that all the people of this land may feel after Thee and find Thee, and hasten, O heavenly Father, the fulfilment of Thy promise to pour out Thy Spirit upon all flesh, through Jesus Christ our Saviour. Amen.

APPENDIX.

A.

Statistics of Visitation.

Time spent at each station; Pastors of European congregations and Missionaries visited; number of candidates confirmed; churches and cemeteries consecrated.

Stations Visited.	Date of arrival.	Date of departure.	Candidates confirmed.		Clergy of European Congregations.	Church Missionaries.	Consecrations.	
			English.	Native.			Churches.	Cemeteries.
	1859.	1859.						
Calcutta, ...	—	Sept. 21						
Berhampore, ...	Sept. 25	„ 28	1	—	1	—	—	—
Rampore Beauleah, ..	Oct. 15	Oct. 17	1	—	—	—	—	1
Bhagulpore, ...	„ 21	„ 24	—	22	—	3	—	—
Monghyr, ...	„ 24	„ 26	4	—	—	—	—	—
Dinapore & Patna, ..	„ 28	„ 31	31	—	1	—	—	—
Buxar, ...	Nov. 1	Nov. 4	7	—	—	—	—	2
Ghazeepore, ...	„ 4	„ 7	27	—	1	—	—	—
Benares, ...	„ 8	„ 15	17	19	1	4	—	—
Chunar, .. .	„ 10	„ 11	14	9	1	1	—	—
Allahabad, ...	„ 16	„ 23	19	17	2	1	—	2
Banda, ...	„ 24	„ 25	16	—	—	—	1	1
Futtehpore, ...	„ 25	„ 26	—	—	—	—	—	1
Lucknow, ...	„ 28	Dec. 6	72	3	2	3	—	4
Cawnpore, ...	Dec. 6	„ 9	3	—	1	2	—	—
Futtehgurh, ...	„ 10	„ 13	10	—	1	—	—	1
Agra, ...	„ 15	„ 26	19	21	1	4	—	—
		1860.						
Delhi, ...	„ 27	Jan. 4	18	10	1	1	—	—
Meerut, ...	Jan. 4	„ 9	35	29	1	1	—	—
Roorkee	„ 9	„ 16	6	2	1	—	—	1
Umballa, ...	„ 18	„ 23	14	—	1	—	—	—
Ferozepore, ...	„ 25	„ 30	23	—	1	—	—	2
Lahore, ...	„ 30	Feb. 6	37	—	2	—	—	—
Gujerat, ...	„ 7	„ 8	—	—	—	—	—	1
Rawul Pindee, ...	„ 10	„ 13	22	—	1	—	—	—
Peshawur, ...	„ 15	„ 25	34	8	2	2	1	—
Nowshera, ...	„ 25	„ 25	—	—	1	—	—	—
Attock, ...	„ 25	„ 27	—	8	—	1	—	—
Murree, ...	Mar. 1	Mar. 3	—	—	—	—	1	2
Jhelum, ...	„ 6	„ 7	—	—	1	—	—	—
Sealkote, ...	„ 8	„ 13	16	—	1	—	—	—
Umritsur, ...	„ 14	„ 19	21	14	—	3	—	—

Stations Visited.	Date of arrival.	Date of departure.	Candidates confirmed.		Clergy of European Congregations	Church Missionaries.	Consecrations.	
			English.	Native.			Churches.	Cemeteries
Kangra, ...	„ 22	„ 24	—	8	—	1	—	2
Dharmsala, ...	„ 24	„ 26	—	—	—	—	1	1
Jullundur, ...	„ 28	„ 30	—	—	1	—	—	—
Kussowlie, ...	Apr. 1	Apr. 2	—	—	1	—	—	—
Sanawur, ...	„ 2	„ 10	81	—	1	—	1	1
Dugshai, ...	„ 6	„ 7	—	—	1	—	—	1
Subathoo, ...	„ 7	„ 8	—	—	—	—	—	1
Simla, ...	„ 11	Oct. 1	24	9	1	—	—	—
Kotgur, ...	Sep. 15	Sep. 18	—	—	—	1	—	—
Kussowlie, .. .	Oct. 2	„ 3	—	—	1	—	—	1
Umballa, ...	„ 4	„ 7	27	—	1	—	—	—
Saharunpore, ...	„ 6	„ 8	—	—	—	—	—	—
Mussoorie and Landour,	„ 9	„ 15	64	—	2	—	—	—
Dehra, ...	„ 15	„ 15	—	72	—	1	—	—
Bijnur, ...	„ 18	„ 18	—	—	—	—	—	—
Moradabad, ...	„ 19	„ 22	18	—	—	—	—	—
Nainee Tal, ...	„ 23	„ 31	5	—	1	—	1	1
Almora, ...	„ 27	„ 30	—	—	—	—	—	—
Bareilly, ...	Nov. 2	Nov. 6	28	37	1	—	—	—
Shajehanpore, ...	„ 9	„ 12	25	—	1	—	1	1
Oudh: Seetapore, ..	„ 17	„ 20	8	—	1	—	1	1
„ Lucknow,	„ 23	„ 27	62	8	2	3	2	—
„ Roy Bareilly,	Dec. 1	Dec. 4	20	—	1	—	—	1
„ Sultanpore, ..	„ 8	„ 10	10	—	—	—	—	1
„ Fyzabad, ..	„ 12	„ 14	43	—	1	—	1	1
„ Gondah, ...	„ 14	„ 17	19	—	1	—	1	1
Bustee, ...	„ 20	„ 21	—	—	—	—	—	1
Goruckpore, ...	„ 22	„ 26	30	43	1	1	—	1
		1861.						
Azimgurh, ...	„ 31	Jan. 3	2	—	1	—	—	—
Jaunpore, ...	Jan. 5	„ 7	—	—	—	—	—	—
Benares, ...	„ 9	„ 11	13	—	1	4	—	—
Gyah, ...	„ 12	„ 14	—	—	—	—	—	1
Hazareebagh, ...	„ 15	„ 21	42	—	1	—	—	—
Calcutta, ...	„ 23		284	86	11	12	—	—
Raneegunge, ...	June 15	June 17	—	—	—	—	1	—
Raghabpore, ...	July 5	July 5	—	291	—	2	—	—
Dacca, ...	„ 25	„ 29	12	—	1	—	—	—
Cachar, ...	Aug. 3	Aug. 5	—	—	—	—	—	1
Sylhet, ...	„ 5	„ 7	—	—	—	—	—	—
Tezpore, ...	„ 24	„ 26	2	—	—	1	—	—
Dibroghur, ...	„ 29	Sep. 5	1	—	1	—	—	1
Gowhatti, ...	Sep. 6	„ 9	4	—	1	—	—	—
Goalpara, ...	Sep. 9	„ 10	—	—	—	—	—	—
Burrisaul, .. .	„ 13	„ 16	3	—	—	—	—	—
Chittagong, ...	Nov. 16	Nov. 20	3	—	1	—	—	—
Akyab, ...	„ 23	„ 26	4	—	—	—	—	1
Kyouk Phyo, ...	„ 27	„ 28	—	—	—	—	—	—
Rangoon, ...	Dec. 4	„ 10	28	—	2	—	1	—

Stations Visited.	Date of arrival.	Date of departure.	Candidates confirmed.		Clergy of European Congregations.	Church Missionaries.	Consecrations.	
			English.	Native.			Churches.	Cemeteries.
Thyet Myo, ...	„ 14	„ 18	19	—	1	—	1	—
Prome, ...	„ 19	„ 19	—	—	—	—	—	—
Moulmein, ...	„ 25	„ 31	25	—	1	1	—	1
	1862.	1862.						
Port Blair, ...	Jan. 4	Jan. 7	—	—	—	—	—	1
Malacca, ...	„ 18	„ 20	17	—	1	—	—	1
Singapore, ...	„ 22	„ 27	11	20	1	1	1	—
Penang, ...	Jan. 31	Feb. 4	14	—	1	—	—	—
Calcutta, ...	Feb. 24	Apr. 3	178	62	10	9	—	—
Barrackpore, ...	Mar. 10	„ 10	—	—	1	—	—	1
Purneah, ...	April 5	„ 7	20	—	1	—	—	—
Darjeeling, ...	Apr. 12	Nov. 15	17	—	1	—	—	2
Buxar, ...	„ 22	„ 24	-	—	—	—	—	—
Benares, ...	„ 25	Dec. 1	21	48	1	5	—	—
Mirzapore, ...	Dec. 1	„ 2	—	—	—	—	1	1
Rewah, ...	„ 5	„ 5	—	—	—	—	—	1
Nagode, ...	„ 6	„ 8	2	—	1	—	—	1
Jubbulpore, ...	„ 11	„ 16	7	9	1	1	1	1
Nagpore: Kamptee, ..	„ 19	„ 23	54	—	2	—	—	—
„ Seetabuldee,	„ 23	„ 26	—	—	—	—	1	2
Baitool, ...	„ 28	„ 29	—	—	—	—	—	1
Hoshungabad, ...	„ 30	„ 31	2	—	—	—	—	—
	1863.	1863.						
Hurda, ...	Jan. 2	Jan. 3	—	—	—	—	—	1
Mhow, ...	„ 6	„ 12	2	—	1	—	—	1
Indore, ...	„ 10	„ 11	2	—	1	—	1	1
Sehore, ...	„ 15	„ 18	—	—	—	—	—	1
Saugur, ...	„ 21	„ 26	21	—	1	—	—	1
Lullutpore, .. .	„ 28	„ 28	—	—	—	—	—	1
Jhansi, ...	„ 30	Feb 2	5	—	1	—	—	3
Gwalior, ...	Feb. 3	„ 8	15	—	1	—	—	2
Cawnpore, ...	„ 10	„ 13	20	3	1	3	—	3
Futtehgurh, .. .	„ 14	„ 16	—	—	1	—	1	—
Agra, ...	„ 17	„ 21	26	13	2	—	—	3
Allahabad, ...	„ 21	„ 24	33	15	2	2	—	1
Bhagulpore, ...	„ 26	„ 27	—	37	1	—	—	—
Calcutta, . ..	„ 28		168	127	11	9	—	—
Barrackpore, ...	Apr. 18	Apr. 20	29	—	1	—	—	—
Bhagulpore, ...	July. 4	July. 6	5	—	1	—	1	—
Monghyr, ...	„ 6	„ 9	6	—	1	—	—	—
Patna, ...	„ 9	„ 13	12	13	1	—	—	1
Mozufferpore, ...	„ 14	„ 20	9	—	1	—	1	1
Moteeharee, ...	„ 16	„ 17	—	—	—	—	—	1
Dinapore, ...	„ 21	„ 27	22	—	1	—	—	—
Raneegunge, ...	Aug. 8	Aug. 11	4	—	1	—	—	2
Burdwan, ...	„ 22	„ 25	—	22	—	1	—	—

At each of the stations mentioned other services were of course performed, besides such as specially require the presence of a Bishop. The first part of the journey was made in the *Rhotas*, the yacht of the Lieutenant Governor of Bengal, towed by the steamer *Koladyne*, from Calcutta to Benares, (the railway being then open only as far Raneegunge). From Benares to Lahore carriages drawn by horses were available along the Grand Trunk Road, which is metalled for the whole distance, except near the great rivers, where the floods make metalling impossible, and where there is a belt of sand along either bank, on each side of the bridges. From Lahore to Peshawur it was necessary to travel in palanqueens, with the occasional variety of a carriage, where the road near a station would allow it, as an agreeable change. From Peshawur again, by way of Sealkote and Umritsur, to Dharmsala in the hills, palanqueens were necessary, there being no metalled road. At Jullundur the metalled road was regained for the journey to Umballa, and thence to Simla, where a stay of five months and a half was made during the hot and rainy season. From Simla again, in October 1860, the journey was made in palanqueens to Mussoorie, Moradabad, Nainee Tal, and Bareilly. It was thought advisable to make use of a camp for the journey through Oudh. A camp was accordingly formed at Bareilly on 1st November, and the Bishop proceeded by the regular marching stages throughout Oudh, then across the Gogra to Goruckpore, and returned by Juanpore to Benares, where the camp was broken up, and he travelled by dak carriage to Raneegunge, diverging from the Grand Trunk Road on either side, to visit Hazareebagh, and Gya. A railway journey of five hours from Raneegunge to Calcutta brought to an end the first absence from Calcutta, on 23rd January 1860. Raneegunge was visited from Calcutta for the consecration of the church in June, and Raghabpore in the district south of Calcutta, in July, for the confirmation of 291 native Christians of the S. P. G. Mission.

At the end of July the Bishop again left Calcutta in the flat *Matabanga* towed by the steamer *Adjai*, and visited Dacca, Sylhet, Cachar, and the stations on the Brahmaputra, as far as Dibroghur, returning to Calcutta in September. He started again in November 1861, when the voyage to the straits of Malacca was made in a pilot brig, the *Mutla*, which sailed back from Penang to Calcutta in 23 days, the stations of Burmah, the Andamans, and the Straits having been visited on the voyage southward, the whole journey having occupied nearly four months. The only exception was that the voyage on the Irawadi to Thyetmyo, the frontier station of British Burmah, was performed in the mailpacket which visits that station from Rangoon. In April the Bishop went to Darjeeling for the hot months, and on the 15th November again travelled by the railway as far as Buxar, and thence to Benares, where he held an Ordination before beginning the visitation of Central India. This journey was entirely performed in palanqueens, except where an occasional variety was found in a bullock carriage, or on the back of an elephant. There are no metalled roads in Central India, except in the stations, and there is a great scar-

city of bearers for changes along the roads, so that it is necessary to take a large number of men for long distances. The railway was once more regained at Etawah on the way to Cawnpore, and the return to Calcutta was comparatively easy, the line being then open from Agra to Calcutta, with the exception of the night's journey, by horse carriage, between Allahabad and Benares. The primary visitation has thus occupied three years and a half, during which every station of importance has been visited with the exception of two; Tonghoo in British Burmah, which is very distant and difficult of access, and Multan, which was visited by the Bishop of Bombay. Cuttack too has not yet been visited, owing to its isolated position, requiring a separate journey, and in part also in expectation that the new church will be ready for consecration after a short delay. The primary visitation ended in February 1863; but the table of stations is continued up to the present date, to show what has already taken place in the second visitation. Tirhoot had never been visited before by a Bishop. The other stations were visited for a second time, and consecrations and confirmations held.

Of the different modes of travelling, marching with a camp in the Indian cold season is well known to be the most enjoyable, but the encumbrance of tents and baggage, and the slow pace of camels and elephants, make it by far the least expeditious, and it would be impossible to traverse the diocese with a camp in any reasonable number of years. Hence a camp was only resorted to in Oudh, where many of the military stations were only lately established, houses were scarce, and it was thought better that the Bishop should be independent of the accommodation to be found in the stations. With this exception, the whole journey has been accomplished without a tent, or any thing but the lightest baggage, and it has been necessary for the Bishop to avail himself of the hospitality of the residents at each station, the Civilians, the military Officers, the Chaplains, and independent gentlemen, from all of whom he has received the kindest reception and entertainment, which he now desires most gratefully to acknowledge.

Of the churches consecrated eleven were quite new, and of the others several have been erected since the diocese was visited by the late Bishop of Madras for Bishop Wilson. Eighteen churches have been built since 1860, and now await consecration: of these, sixteen belong to the smaller stations in the Punjab. Among the many good deeds for which Sir Robert Montgomery's government will be always remembered, this is not the least in importance. He resolved that as every village has its temple and its mosque, so in every station where there are Christian residents, there should be a church, however small, in which they may be gathered together for the public worship of God.

In the North West Provinces there is now a large new church at Bareilly, and in Oudh, the church at Roy Bareilly has been completed. The churches in Oudh have been all built by the Government at a moderate cost upon one plan, suitable for large military congregations, with the exception of the church of the civil station at Lucknow, which is much smaller, and has,

internally at least, some pretensions to architectural beauty. The new church at Futtehgurh, built as a memorial of the Christians who were massacred there in the mutiny, is a really beautiful building, as is also the new church at Seetabuldee, designed by Colonel Harley Maxwell, whose taste and skill in ecclesiastical architecture have been proved in the Punjaub.

A Memorial church is also in course of erection at Arrah in Behar, and it is hoped that the long talked of Memorial church at Cawnpore will now soon be completed.

B.

Intemperance in the Army.

"According to existing regulations, every soldier has a right to purchase at his regimental canteen, two drams of spirits of good quality, generally rum or arrack, supplied by the Commissariat, or he may substitute malt liquor, wholly, or partially, for spirit. The quantity of malt liquor issued in lieu of spirit varies in different regiments, but generally it appears to be a quart in lieu of a dram. Formerly spirit used to be issued as part of the ration, and it could be obtained early in the morning; but of late years, this practice has been almost, if not altogether, discontinued. No intoxicating drink is issued before dinner, but every soldier has a right to purchase the quantities of spirits or beer stated above. Beer can be removed from the canteen for dinner, but spirits must be always drunk at the bar; and in order to prevent a double issue, a non-commissioned officer attends in the canteen, and registers the men's names who have received their allowance. In some regiments no spirit is allowed to be issued until evening. Two drams of spirits are equal to the twentieth part of a gallon, and hence each soldier who avails himself of his privilege of dram drinking to the fullest extent, will consume 18¼ gallons of raw spirits per annum; but most men content themselves with one dram, and an equivalent of malt liquor. Several very serious questions arise out of this practice of continual dram drinking, as it affects the health and efficiency of the army in India. In colder climates it is known that there is scarcely a habit to which men are addicted which so surely and steadily undermines their health, and predisposes them to organic diseases, as the daily use of spirituous liquors. It disorders the digestive functions, irritates the nervous system, occasions structural disease of the liver, brain, and blood vessels, and is a most potent predisposing cause of cholera and other epidemic diseases. A simple statement of these well-known effects of continued tippling is sufficient to show that of all habits it is about the last which should be indulged in or encouraged in such a climate as that of India; for the diseases which it is observed to cause in this country are diseases from which the soldier suffers severely in India. Liver disease, delirium tremens, sunstroke, and apoplexy, as well as cholera, prevail to a large extent all

over India, besides a number of diseases, which are indirectly traceable to intemperate habits. A striking illustration of the evil results of even casual acts of intemperance is given by Dr. Bird, who mentions that on one occasion a great mortality took place in the horse artillery. Apoplectic seizures, cerebral symptoms, and fever, struck them down. "We marched" he says "through a great number of date trees, where the men pulled down "the pots that are attached to the trees: they could pull them down and drink "the contents." "Toddy and the sun" killed them, but the deaths were laid to the account of the latter. Intemperate habits are also the most fruitful causes of indiscipline, and crime."—*Report of the Royal Commissioners on the Sanitary state of the army in India, p.* lviii.

"The long cherished idea as to the necessity of spirits to the British soldier is, it is stated, thoroughly exploded: a man who drinks tea or coffee will do more work than a dram-drinker, though considered sober. And why? Because we now know that tea and coffee prevent waste of the system under exertion; while spirits afford no more than temporary stimulus followed by exhaustion or collapse, both of which conditions are powerfully predisposing causes of disease, especially in an exhausting climate. It is an error to sell spirits in canteens, to prevent men obtaining worse spirits in bazaars. It creates craving to be satisfied elsewhere. Again and again it is said that selling rum in canteens is an unmigitated curse to a regiment, destructive alike to health and discipline, that it will be a "happy day" when nothing but beer, light wines, coffee, tea, lemonade &c. are to be sold. Col. Greathead, than whom we have no better authority, says that he "should wish beyond every thing to see the practice of supplying spirits" in canteens abolished.

In one year, 1859, at Allahabad, there were 36 cases of delirium tremens of which 5 were fatal. At Umritsur one-sixth of the admissions, are directly and one half indirectly from drink. Its effect is "injurious to the last degree." At Chunar, where the men are "mostly temperate," yet on a 10 years average *one man in three* (!) was admitted into the hospital directly from drink. The deaths were just twice, the crimes just 10 times as many, among the intemperate as among the temperate. It is a comfort to hear that at Secunderabad the "average number of confirmed drunkards varies." But 25 out of 26 cases admitted into hospital indirectly from drink (Secunderabad's statement) is really too bad; though when it is added that in this large station, occupied by nearly 3,000 men, there is so little for them to do, that they "go out in search of liquor," it is the less surprising. And the immense amount of epidemic dysentery that sweeps over the place occasionally under such a system, is still less surprising. At Bangaloro, one of the largest of our Madras stations, where numerous acute attacks of disease are brought on by the quantity of spirits drunk, notwithstanding its fine locality, and temperate climate, 3,000 feet above the level of the sea, it is stated that probably not three men out of five go to bed perfectly sober, and when pay is issued, not two in five, That of one year soldiers one per cent is a drunkard; after two years two per

cent; and so the proportion increases with length of residence, owing to their idle, listless, objectless lives. In India temperance is the exception, and intemperance the rule. "But Goverment is to blame." It "bids them drink freely," and when the habit is confirmed, denounces them as a "disgrace to their country." The habitual daily two drams ruin the health and habits of the soldier, who thinks that, "as long as he takes only what Government allow him, he cannot go wrong." The taste for spirits, it is said, "is not easily acquired by young soldiers. The habit of spirits is maintained by their authorised use." The temperate men, it is stated, all drink occasionally; impossible to say how much spirit is sold in the bazaars: at present the directors encourage the sale as much as they can for the sake of the revenue. Under no circumstances except extraordinary fatigue, almost all agree, should any drink but beer, tea, or coffee, be allowed, and the loss of revenue should be otherwise compensated for. Acquiring a taste for spirits should be discouraged in men by every means. It should be absolutely interdicted on the passage out, and malt liquor given instead, with good food, good water, and good accommodation. For want of these, about ten per cent of the recruits arriving from England at Kurrachee have in certain years suffered from scurvy." "All spirit drinking is injurious to health." "Nine-tenths of all the crime is caused by it". "It is directly or indirectly the root of all evil in the army." Such is the testimony borne in these reports.

In Burmah, where malt liquor could be had, health always improved. A marked change for the worse took place, when spirit was issued. Where beer was introduced, the tremulous yellow skinned emaciated spirit drinker was rarely met with.

Madras Presidency says that health, efficiency, and discipline would be materially improved by tea and coffee in preference to spirits and malt liquor, as has been proved where neither spirit nor malt liquor could be had.

Barrackpore says that if spirits were abolished and dietary improved, the mortality among our men would be extraordinarily diminished. Fatal cases in sickness mostly occur amongst intemperate men.

There is hardly a difference of opinion as to the necessity of abolishing the use of spirits in the Indian army. Men would be blind indeed to the most glaring facts who would justify its continuance. The only plea on the other hand in the reports, is a very old one, which has been used to justify other vices besides dram-drinking viz: that if we do not give spirits in the canteen, which we all believe to be bad for health and discipline, the men will get worse spirits in the bazaar. Thus the men are killed by liver disease on canteen spirits, to save them from being killed by liver disease on bazaar spirits, Government in either case benefitting pecuniarily, as is supposed, by the transaction. May there not be some middle course, whereby the men may be killed neither by bazaar nor canteen spirits? Ibid. *Miss Nightingale's Observations on the Returns, p.* 355.

C.

Course for the degree of B. A. in the University of Calcutta.

A candidate for the degree of B. A. without honours is required to pass three Examinations.

A. The Entrance Examination, at any time after he has reached the age of sixteen, in the following subjects:

i. Languges: English, and one of the following: Greek, Latin, Arabic, Persian, Hebrew, Sanskrit, Bengali, Oorya, Hindi, Urdu, Burmese, Armenian.

ii. History: the outlines of Ancient History, of the History of India, and of Geography.

iii. Mathematics, Arithmetic, Algebra to Simple Equations, four books of Euclid.

B. The First Examination in Arts, after studying in an affiliated institution for two years after passing the Entrance Examination:

i. Languages: English, and one of the following: Greek, Latin, Arabic, Hebrew, Sanscrit.

ii. History of England.

iii. Mathematics: Arithmetic; Algebra; Euclid, Books i—iv and xi. to Prop. 21; Plane Trigonometry as far as the solution of Triangles; and elementary Mechanics.

iv. Mental and Moral Philosophy: Abercrombie on the Intellectual Powers and Moral feelings.

C. The examination for the Degree of B. A. two years afterwards.

i. Languages: English, and one of the following: Greek, Latin, Arabic, Hebrew, Sanscrit.

ii. History: India to 1835, Rome to the death of Augustus; Greece to the death of Alexander; the Jews to the destruction of Jerusalem.

iii. Mathematics; portions of Mechanics, Hydrostatics and Astronomy; together with one of the following subjects, (*a*) Geometrical Conics and Optics; (*b*) Elements of inorganic Chemistry and Electricity; (*c*) Elements of Zoology and Comparative Physiology, (*d*) Geology and Physical Geography.

iv. Elements of Mental and Moral Philosophy, and of Logic.

In 1862 one Candidate past the B. A. Examination in the first, and twenty three in the second division; in 1863 seven in the first, and eighteen in the second division.

Honours may also be obtained for more distinguished proficiency in any one of the following five branches of learning: Language, History, Mathematics, Mental and Moral Philosophy, Natural and Physical Science.

D.

Missionary Statistics.

The numbers of adult baptisms in the Diocese of Calcutta, as given in the reports of the Society for the Propagation of the Gospel, and the Church Missionary Society, during the last three years, were in 1861, 224, in 1862, 268, in 1863, 258. According to the statistics collected by Dr. Mullens of the London Missionary Society, the total number of Christians of all Protestant denominations in India and Ceylon is as follows :

Bengal, ...	20,774.
N. W. Provinces, Punjab, Central India, ...	5,301.
Bombay, ...	2,231.
Madras, ...	110,237.
Ceylon, ...	15,273.
Total ...	153,816

In January 1852, the number was reckoned at 112,191. The members of the Church of England are at present, as far as I can collect :

Bengal, N. W. and Punjab	12,537
Bombay, ...	587
Madras, ...	56,674
Ceylon, ...	4,018
Total Rs.....	73,816

The above enumeration only includes India proper and Ceylon. But in Burmah, which, though legally part of British India, is in truth a foreign country, there are said to be 59,366 Protestant Christians, almost exclusively Karens and of the Baptist persuasion.

No account is here taken of Roman Catholics, since there are no means of ascertaining their numbers, which in Madras and Burmah at least are very considerable. Again, in Madras there are many native members of Oriental Churches, and some in other parts of India.

The Straits Settlements again cannot be considered as part of India, though included for the present in the Diocese of Calcutta. At Singapore there is a small community of 48 native members of the Church of England. There must also be many native Roman Catholics in the Straits, and some Independents.

There are, as far as I can ascertain, forty nine native clergymen of the Church of England in the four dioceses forming the province of Calcutta, the great majority being of course in the diocese of Madras.

E.

Native Church at Benares.

The following is the appeal issued by the Rev. W. Smith, Senior Missionary of the Church Missionary Society at Benares, on the erection of a native church in the very heart of that sacred city.

[Besides the colony gathered round the mission buildings at Sigra], "there are in connexion with the Church Missionary Society at Benares, 41 native Christians—men women and children—*living in the city*, exclusive of our children at the Sigra schools for their education Divine service is held with them at present in Mr. Smith's school in Kudaí kí Chouki.

It is thought that the time has arrived for the erection of a church with a residence for a native pastor. The Hindus and Músalmáns have their temples and mosques innumerable. Christianity is not yet represented by a single church in this large and important city, whose streets are thronged continually by people from all parts of India, though, as stated above, we have the nucleus of a congregation already residing in it. It is proposed that the church should be erected in the most conspicuous and public place that can be obtained, with a small house for a pastor adjoining. It is proposed to build the church in the Gothic style, as far as our means and the climate will allow: and not to build it very large in the first place, but on such a plan, as to allow of its being easily enlarged afterwards, as may be required. We have, thank God, more than one native brother whom we could recommend to be ordained for it. It is proposed also, circumstances permitting, that the daily morning and evening prayers should be read in the church, with occasionally a sermon; besides of course having the full services on Sundays; and thus, not to enumerate other benefits, we shall shew to the Músalmáns and Hindus what our worship actually is, who themselves frequenting their temples daily, too often suppose that Christians worship God only on Sundays.

It is not possible to state exactly how much money will be required. But there can be little doubt that not less than Rs 20,000=£2,000 will suffice, though we shall feel ourselves authorised to commence the work with half that sum. It would be most desirable to have bells, an organ, and a choir, should means be forthcoming."

A similar scheme is in a more forward state at Delhi, and contributions for either church will be gladly received by the Rev. W. Smith at Benares, and by the Rev. R. R Winter at Delhi. So too the Rev E. C. Stuart, Calcutta, will receive subscriptions for the church at Benares, and the Rev F. R. Vallings, Bishop's College, Calcutta, for that at Delhi. I desire to express my hearty interest in both schemes, and my belief that their success will, by God's blessing, materially advance the cause of the Gospel in India. English friends

will not forget that Delhi is the centre of Mahometanism, Benares of Hinduism in this country.

F.

Relation of Native Christians to Europeans.

Since this part of the Charge was written, I have received, through the courtesy of the Committee of compilation, a copy of the *Report of the Punjab Missionary Conference*, held at Lahore in December and January 1862, and I regret that I had not an earlier opportunity of reading that interesting volume. To my mind the grand characteristic of the Conference, for which we ought to be deeply thankful to Almighty God, was the presence of about twenty laymen, many holding high situations under Government, who took the strongest interest in the proceedings, and helped the missionaries by wise suggestions, valuable not only from the Christian thoughtfulness, but from the practical experience of those who tendered them. Among these lay members of the Conference must be mentioned the Raja of Kapúrthala and his brother Sirdar Bikrama Singh, of whom the former made some valuable remarks on a subject which I have briefly considered in this Charge, the education of Hindu women. But apart from this general feature of the Conference, it seems to me that its chief interest is concentrated in the sixth session, when essays were read and a discussion held "on the sympathy and confidence of native Christians." In spite of the sorrowful feelings with which we read the record of this meeting, we must not overlook its importance, and the instruction to be derived from it, nor shrink from the duty of probing the wounds which it reveals to us. The general fact which led to the discussion is thus stated by Mr. Herron, of the American Reformed Presbyterian Church:

"It must be painfully evident to every one acquainted with our missions, that as a general thing there do not exist between the native and foreign members of our mission churches, the affectionate freedom, the warm, confiding, brotherly feeling, and the intimate and sweet communion which should be found among brethren in Christ. The young missionary is struck with this state of things on his first personal acquaintance with missionary operations in this country. His first intimation of it may be the evidence that he has shocked his missionary brethren's sense of propriety, by too great familiarity with, or too warm expressions of kindness to the native brethren. He is soon surprised to see so great a distance between the missionary and the converts. ... .. The educated and influential among the native Christians charge the missionaries with haughtiness, with assuming too much importance to themselves, and with unnecessarily keeping them in inferior and subordinate positions. The lower class complain that the missionaries treat them harshly,

and are indifferent or hostile to their temporal interests. Some native Christians, who have spoken out plainly on this subject, and have had wide intercourse with their brethren, say that native Christians everywhere (though not all of them) consider the missionaries their enemies. Many of these complaints and grievances arise, doubtless, from ignorance or misapprehension of the missionaries motives, positions, and duties. But be this as it may, it is evident that missionaries have not generally secured the sympathy and affectionate confidence of their native brethren. This is a painful and humiliating confession, but it is one which truth and duty require to be made." *Report*, pp. 159, 160.

The essay from which the above passage is an extract was followed by a very animated and plain spoken discussion. Several native Christians, both pastors and laymen, addrest the meeting, in language which confirmed the assertions of Mr. Herron. Indeed I cannot but think that some of the statements made (such as that in the latter part of p. 169 of the *Report*) either rested on hearsay evidence, or at least were so exceptional that they should not have been brought forward. Some of the native Christians seem to have "confest that they had made a one-sided statement, and that the want of sympathy between missionaries and their converts was owing in part to the misconduct of the latter;" (see Mr. Forman's remarks, in p. 188.) However that there are "faults on both sides" was generally allowed. I have read over very carefully the minutes of this sixth session, and also other parts of the volume which bear on this most important subject, and perhaps I may do some slight service to the great missionary cause, if I endeavour to classify these alleged faults. On the side of the native Christians the main evil seems to be the intrusion of secularity into their conceptions of the Gospel. "One class of them," (says Mr. Orbison, p. 172), is composed of those who seek only for the loaves and fishes of Christianity, and of those whose motives and desires are very mixed, and who with Christianity, desire also position, honour, wealth." With this must be coupled (2) the want of independence. One speaker openly says that "if missionaries *could provide for the support*, they would have more of the confidence of their native brethren." A native convert acknowledges that "missionaries are poor," but yet he "cannot believe that they are incapable of devising some plan for the temporal relief and advancement of their converts." (p 169). And this entire dependence of a convert on a missionary leads to a familiarity which breeds contempt, and also to a foolish sensitiveness. "No man," says Mr. Woodside, with a slight alteration of the ordinary form of the proverb, was "ever a hero in his own bed chamber The missionary's house is always open to native Christians, and they are constantly running in and out, at all hours, and under all circumstances. They perhaps cross the missionary's path, when he is overwhelmed with work, or annoyed by something quite unconnected with them: and if they on such occasions receive little attention, or are put off with a hasty reply to some foolish enquiry, they go away with a feeling that they have been injured, when nothing offensive was even dreamed of by the

missionary." (p. 186). It appears to me, as I have said in the text, that this state of things is radically unsound, and though we may be obliged for the time to tolerate it, yet that we should do our utmost to amend it as speedily as possible. But if part of the evil which all agreed in deploring was traceable to the native Christians, yet it was generally admitted that another part lies at the missionaries' door. Passing over general exhortations to Christian graces in which we are all only too deficient, such as brotherly love, self control, and a prayerful spirit, we find that the special points in which some missionaries seem responsible for the imperfect sympathy between themselves and their spiritual children are these. First comes the interruption caused by their love for English preaching "On the Sabbath," says Mr. Herron, "many of us conduct English services; for which we must make some preparation. Very little time, if any, is left for the preparation of our discourses for native congregations. The consequence is that our sermons are frequently cold and pointless; without power and without effect" (p. 162). And so Mr. Brown of Umritsur: "Let us endeavour to give our native Christians something better than the hastily prepared result of a weary Saturday night, when ministering to them in the sanctuary; and we may assuredly hope to obtain more of their confidence and sympathy." (p. 182). I am convinced that the performance of English service is, as a rule, a great hindrance to missionaries, and although in many cases it cannot be avoided, without a breach of their ordination vows, yet it is not the special work to which God in His Providence has called them, nor to which the Church has appointed them, so that it should be shunned as much as possible, and kept in complete subordination to their own immediate duties. The time spent on preparing English sermons must at least be abstracted from that which might be devoted to the study of the vernacular, or of the Sanskrit or Arabic language and literature. And (2) it is generally allowed that missionaries often feel too strong a desire to prevent any undue assumption on the part of native converts, and to keep them in a position comparatively humble. That this fear is often carried to excess, and may sometimes have shewn itself in harsh and unfriendly conduct towards them is probable, not only from statements made during the actual discussion in this sixth session, (as in pp 168, 171, 181 &c.) but also from other parts of the Report, especially I think from several remarks made on the subject of native pastors; such as the importance attached to their remaining on the same level with their congregations, and the terror lest they should be puffed up with pride, or led to identify themselves with European clergymen. I quite agree with my friend Colonel Maclagan, that the native pastors should be "in position, powers, and attainments, above the people that they are to lead and teach, so that these may look up to them, and obtain, in difficult questions, the judgment and guidance of men of superior stamp." (p. 152). Such certainly has been the principle on which we have acted in England, and I do not see why we should act on a different one in India. It is perilous for any class of persons to be very anxious to inculcate the virtue of humility, not on themselves, but on

another class, with whom they are in very constant personal contact; nor can true humility be forced upon any one; it must be the unconscious result of a conviction of sin, and of faith in Christ as our Saviour. My own small experience of native pastors and catechists has been sufficient to bring me into connexion with some, who, in the striking words of Mr. French, "having remarkably intelligent, acute, and enquiring minds, have received the Gospel like little children, so that God's testimonies seem all right and plain to them, and the richness of the Gospel hopes and promises seems to make an open path for them, through the tangled mazes of difficulty and doubt where so many stumble." (p. 152). Thirdly, connected with this desire, often excessive, to keep native Christians from self sufficiency, is the tendency of some missionaries to interfere too much with their habits in private and indifferent matters. Though it is a matter of regret that native converts should abandon their national dress, and endeavour in all things to become European, yet it would seem that missionaries often make mountains out of these molehills, and vex their converts by their perpetual strictures on such trifles. "The missionary," complains one native Christian, "carps so much at the dress of my children and the English shoes of my wife." (p. 171) "As to natives wearing English clothes or shoes," says Mr. Bruce of Dera Ismael Khan, "and adopting English customs, by all means let them do just as they like. Objecting to such things is sure to give offence. The weaker the brother is, the more necessary it is to gain his affection and confidence. The missionary has higher objects to look after, even the garb of holiness, which he should lead his converts to put on, while he teaches them to follow in the steps of our Lord Jesus Christ." p. 175.) To try to stop the progress of the English language and habits in India, and especially in Christian India, is like Mrs. Partington's celebrated attempt to keep back the flow of the tide. No doubt it is quite needless for natives to become anglicized in things indifferent, but still we cannot stay the course of civilization. The advance of European manners and the use of European dress will be stopped when taste and convenience are satisfied, and will not yield to prohibition, denunciation, or sarcasm. We do not wish to force the study of English upon our native brethren. Certainly it is in no way necessary to their spiritual life as Christians, nay, in some places they may be very efficient pastors without it. Nor is it regarded as a *sine qua non* for Ordination, two of the Clergy in this diocese being ignorant of it. But if they desire to learn it, it is unjust to deter them, for we cannot overlook the truth and importance of Macaulay's famous words, "whoever knows the English language has ready access to all the intellectual wealth, which all the wisest nations of the earth have created and hoarded in the course of ninety generations."

Omitting some practical grievances, more or less connected with the two last, such as the inferior salaries of native agents, in favour of which, as Mr. McLeod observes, may be urged the great argument, that "a low scale of emoluments serves as a test of sincerity" (p. 137). I would close this imperfect abstract of a most important discussion, by calling atten-

tion (4) to the statement that the missionaries are apt to neglect the education of their converts. "Our native preachers," says a lay member of the Conference "are very ignorant. Their Bible knowledge is so little, that it is exhausted in five minutes, and after that the native preachers harangue their audience any how." (p. 180.) To the need of giving a higher education to the Christians of India I have called attention in the Charge. It is however admitted that there are are some bright exceptiens to this accusation: the missionaries in Sindh are particularly mentioned as "putting as much English theology and science as they can into the heads of converts," and no one who knows the work which went on a few years ago at Agra will hesitate to add to these the honoured name of Mr. French, whose admirable essay (pp. 138–48) furnishes us with a perfect pattern of the manner in which a missionary should prepare the most hopeful of his converts for the ministry of the Church. Let me in conclusion remind the reader of this note that the Conference was held in the Punjab, the province of India into which Christianity has been most recently introduced, and therefore that the evils complained of are probably more manifest there than in Bengal, and parts of the country where missions have been established for a longer time. It is plain too that the description is in any case only true of village communities and the poorer Christian population, and does not apply to the few natives of the higher classes who have embraced the Gospel. The subject is no doubt a very painful one, but I cannot think that it ought to be suppresst. All honour to the Christian frankness of those faithful missionaries, who did not attempt to underrate the magnitude of the evil, but desired that their native brethren should freely and fully declare all that was in their minds. And, lastly, if any hostile and one-sided critic is disposed to draw from this statement inferences unfavourable to missionary work, let me beg him to read the epistles to the Corinthians, Galatians, and Thessalonians, and learn from them what troubles disturbed St. Paul's relations with certain "native Christians" in his day, and so look more charitably and hopefully on the difficulties which beset us now.

G.

Work to be done by native Christians.

I am glad to confirm what I have said, by the emphatic words of one of the most experienced, most faithful, and most practical among the truehearted Christian men who interest themselves at home in our missionary work:

"The faithful missionary, whose aims all culminate in the exaltation of Christ crucified, will receive generally a few seals to his ministry, and if they stand fast in the Lord, he lives. His chief employment should henceforth be to cherish them, as a nurse cherishes her children, to stir up the grace

that is in them, to set them to work in gathering into the fold fresh converts, to make them the pivot upon which his missionary operations turn. Their example of holiness and liberality will give a tone to the whole mission which nothing else can supply: as their strength increases, the strength of the mission increases, its stability, its self-support, and its self extension are secured. An open Bible keeps open the stream of the waters of life. Thus a native Church is formed, from which the word of God is sounded out. God giveth the increase to the labour of the planters and the waterers. Against such a living branch of the true Church the gates of hell shall never prevail: like the vine brought out of Egypt, it takes deep root, and fills the land." *Venn's Life of Xavier*, p. 325.

H.

ORDINATIONS AND CONSECRATIONS OF CHURCHES SINCE THE DELIVERY OF THE LAST CHARGE.

[*The initials express the Society for the Propagation of the Gospel, Church Missionary, and Additional Clergy Societies.*]

Date.	Place.	Priests.	Station.	Society under which he acts, or other employment.	Deacons.	Station.	Society under which he acts, or other employment.
Dec. 21. 1859.	St. Paul's Church, Agra, ...	H. W. Shackell, B.A.	Agra, ...	C. M. S.	J. R. Lewin, ...	Landour, ...	Education.
		E. Champion,	Jubbulpore,	C. M. S.	†C. Toussaint, ...	Jhelum, ...	A. C. S.
					W. Wright, ...	Agra, ...	C. M. S.
Feb. 19. 1860.	Christ Church, Peshawur, ...	J. MacCarthy, ...	Peshawur,...	C. M. S.			
Sept. 9. 1860.	Christ Church, Simla, ...	R. R. Winter, M. A.	Delhi, ...	S. P. G.			
		†C. Toussaint, ...	Jhelum, ...	A. C. S.			
Feb. 3. 1861.	Chapel in Bishop's Palace, ...				C. T. Hœrnle, ...	Meerut, ...	C. M. S.
Feb. 10. 1861.	St. Paul's Cathedral,	C. T. Hœrnle, ...	Meerut, ...	C M. S.	†W. M. Lethbridge, B. A., ...	Cawnpore,	S. P. G.
		J. T. Babonau, ...	Tollygunge,	S. P. G.	†H. J. Wilkinson,	Roorkee, ...	S. P. G.
		J. Barton, B. A. ...	Agra, ...	C. M. S.	R. L. Bonnaud, ...	Patna, ...	S. P. G.
		W. Willis, ...	Patna, ...	S. P. G.			
		W. Wright, ...	Agra, ...	C. M. S			

June 29. 1861.	St. Paul's Cathedral,				*Brijonâth Pâl,	Meerpore, ...	S. P. G.
Feb. 24. 1862.	Chapel in Bishop's Palace, ...				F. E. Schneider, ...	Agra, ...	C. M. S.
					H. Hesselmeyer, ...	Tezpore, ...	S. P. G.
March. 1862.	St. Paul's Cathedral,	F. E Schneider. ...	Agra, ...	C. M. S.			
		H. Hesselmeyer, ...	Tezpore, ...	S. P. G.	J. R. Hill,... ...	Cawnpore,	S. P. G.
		E. Puxley, B. A. .	Bhagulpore,	C. M. S.	J. W. Coe, ...	Barripore,	S. P. G.
		J. Greenfield, ...	Purneah, ...	A. C. S.	†R. W. Evans B. A.	Moulmein,	S. P. G.
Nov. 30. 1862.	St. Mary's Church, Benares, ...	A. Lockwood, ...	Azimgurh,	C. M. S.	*Joseph Jacob, ...	Meerut, ...	C. M. S.
		W. Hooper, M. A.	Benares, ...	C. M. S.	M. E. Mills, ...	Bhagulpore,	A. C. S.
		*David Mohun, ...	Allahabad,	C. M. S.			
Mar. 22. 1863.	St. Paul's Cathedral,	*Modhu Sudun Seal	Rattunpore,	C. M. S.	†G. Girling, ...	Raneegunge,	A. C. S.
		†R. L. Bonnaud, ...	Patna, ...	S. P. G.	*†Tara Chand, ...	Delhi, ...	S. P. G.
		J. R. Hill, ...	Cawnpore,	S. P. G.	†R. W. Hickey, ...	Roorkee, ...	S. P. G.
					J. C. Love, ...	Dibroghur,	A. C. S.
					J. C. Ince, ...	Singapore,	Seamen's Mission.
					J. Spear, B. A. ..	Patna, ...	A. C. S.
					J. W. Rebsch, ...	Kotgurh, ...	C. M. S.
					F. J. De Rozario,	Agurpara,	C. M. S.
					†A. L. Mitchell, ...	Calcutta, ...	Seamen's Mission.
Mar. 25, 1863.	Chapel in Bishop's Palace, ...	J. W. Rebsch, ...		C. M. S.			
		F. J. De Rozario,		C. M. S.			

* Natives. † Bishop's College.

Churches were consecrated in 1859 at Banda: in 1860 at Peshawur, Murree, Dhurmsala, Sanawur, (Chapel of the Lawrence Asylum), Nainee Tal, Shajehanpore, Lucknow (2), Seetapore, Fyzabad, and Gondah: in 1861 at Raneegunge, Rangoon, and Thyet Myo: in 1862 at Singapore, Mirzapore, Jubbulpore, and Seetabuldee: in 1863 at Indore, Futtehgurh, Bhagulpore, and Mozufferpore. Ten of these were newly built.

I.

The Word Regeneration.

From the fluency with which the word *Regeneration* is used in the baptismal controversy, many persons probably imagine that it constantly occurs in Scripture, and that it is incapable of more than one application. An excellent essay on the subject by Dr. Vaughan *(Revision of the Liturgy,* pp. 23 ff.*)* shews that such a view is wholly incorrect, that it is found only twice in the New Testament, and is a metaphor applied on each of these occasions to a different subject: (1) neither to baptism, nor to conversion, but to the renovation of all things at the second coming of Christ (Mat. xix. 28); and (2) to the ordinance of baptism (in Tit. iii. 5,) where for *washing of regeneration* we should use *laver* or *bath of regeneration*. Nay, its metaphorical use was not unknown to heathen writers; Cicero calls his restoration from exile, his παλιγγενεσία or *regeneration*. Hence we conclude, in Dr. Vaughan's words, that "Regeneration is a figure, and a figure capable, as we have seen in Scripture, of various applications. It may be applied wherever a real and important change takes place in a man's moral and spiritual condition. It might be applied (if it were not confusion so to apply it) with perfect propriety to that greatest of all moral and spiritual changes by which a sinner returns from the error of his ways, and finds forgiveness and rest in Christ. But it may be applied with perfect propriety also, (and it is thus that we apply it to the service for Infant Baptism) to that change by which a new-born infant is taken out of the world of nature and transferred by an ordinance of Christ's appointment into the world of grace; that change by which the promises made generally to mankind are sealed personally upon him; by which God in Christ takes him, as it were, aside by himself and sets His mark upon him, promising to do for him all that he needs to keep and save him, promising to be his Father, and to own him as His son." (p. 38.)

J.

The Athanasian Creed.

To the passages quoted in the text as to the meaning of *salvation*, we may add St. Paul's application of Isaiah's prophecy (Is. xlix. 8. 2. Cor. vi. 2.) *Behold now is the day of salvation*, i. e. now you have the opportunity of fleeing from sin and darkness into the Church of Christ. So too in the well-known passage, *the Lord added to the Church daily such as should be saved*, (Acts ii. 47) the meaning of τοὺς σωζομένους is *those who were trying to save themselves*. Again, "salvation" or "eternal life" was

used of the state of grace on earth to be hereafter perfected in heaven, by our Lord, when He said, *This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent* (Joh. xvii. 3), and by St. John in the words, *we know that we have passed from death unto life, because we love the brethren* (1 Joh. iii. 14.) I may perhaps be allowed for further illustrations of this point, to refer to a sermon on *Christian Salvation* contained in a small volume of *Sermons and Addresses delivered in the Chapel of Marlborough College*, p. 352. The following are the remarks of one who, however much we may regret both his biblical speculations, and the manner in which he conducted his controversies, was certainly one of the most eminent scholars of our day.

"The word τηρεῖν rendered *servare* (from the Vulgate of 2 Tim. iv. 7.) is especially applied in the New Testament to the practical observance of the commands of Christ. We have τηρεῖν τὰς ἐντολάς (Mat. xix 17), τηρεῖν τὸν λόγον (Joh. viii. 51, 52), τηρεῖν τὸν νόμον (Jos. ii. 10), τηρεῖν ἄχρι τέλους τὰ ἔργα (Rev. ii. 26.) The words *integram inviolatamque* must be understood of the manner in which the faith was to be carried out into obedience .....we think it not improbable that the particular adjectives selected by Hilary to express that immunity from mundane influences, with which the faith was to be maintained and kept to the end, may have been suggested by Phil. ii. 15. ἵνα ἦτε ἄμεμπτοι καὶ ἀκέραιοι *(integri inviolatique ?)* τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης.... Classically, we have the same collocation, with a similar moral reference, in Cicero, *pro Cœlis* v. ii. "qui prima illa initia ætatis *integra* atque *inviolata* præstitisset, de ejus fama ac pudicitia, quum is jam se corroboravisset, nemo loquebatur."....From this examination we see that there is no inconsistency between the second verse and the general tenour of the Athanasian Creed [but that its meaning, when taken in connexion with first verse] must be: "The catholic faith is a necessary preliminary (*ante omnia*) for a saving communion with the Church; and the keeping of that faith to the end in a corresponding life is the necessary condition of everlasting salvation." (Donaldson, *Christian Orthodoxy*, p. 473 ff. see also p. 430 ff.) It can hardly be said that a Creed substitutes correctness of doctrinal belief for practical holiness which ends with the clauses:

At whose coming all men shall rise again with their bodies and shall *give an account for their own works:*

And *they that have done good* shall go into life everlasting, and *they that have done evil* into everlasting fire:

This is the catholic faith, which except a man believe faithfully, he cannot be saved."

K.

Discussions on the English Burial Service.

In the debate on the Burial Service in the House of Lords on June 1, the Archbishop of Canterbury stated that "he had been consulted frequently by the clergy on the subject; and he had said this, that if a person died in the commission of known sin, or in the open avowal of unbelief, or having recently declared that living in wilful sin he was determined not to abandon it, nothing would induce him to pronounce these words over him. He would stand the risk of all the penalties of the law rather than do so. Undoubtedly he acknowledged that was a state of things which seemed to require some alteration." The Bishop of London exprest similar sentiments, and the Bishops of St. David's and Llandaff also admitted the reality of the evil and the need of a remedy. The Lord Chancellor brought the existing anomaly into yet more startling prominence, by stating that after the declarations which had been made by the Archbishop and Bishop of London "it was impossible that this subject should be left, unless the house received something like a moral conviction that the right reverend bench would submit some satisfactory proposal", since it might follow from the speeches which they had just delivered that "hundreds of clergy, acting on the advice of their most illustrious and most reverend monitors and guides would refuse to comply with the law." After all these declarations it was disappointing to read that on July 13, the Archbishop of York stated in his place in Parliament that the Bishops would probably be quite unable to come to any agreement, or to make any recommendation on the subject. In India at least, no state of the law could be more dangerous to the Church of England than that on which I have remarked in the Charge, and which rests on the highest legal authority in the country. Happily, such cases are of rare occurrence, but whenever one does occur to deal with it is most difficult and embarrassing, as must always be the case when there is any conflict between the reverence due to the laws of our country, and to the convictions of an individual conscience. For the solution of such a difficulty, in a case acknowledged to be reasonable, and not fanciful or over scrupulous, we may surely look for help to the Bishops and Parliament of England.

L.

American Burial Service.

The following are the chief changes in our burial service made by the Protestant Episcopal Church in the United States :—

English.	*American.*
Forasmuch as it hath pleased Almighty God, *of His great mercy* to take *unto Himself* the soul of our *dear* brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust; *in sure and certain hope of the Resurrection to eternal life*, through our Lord Jesus Christ, *who shall change our vile body*, that it may be like unto His glorious Body &c.	Forasmuch as it hath pleased Almighty God *in His wise providence*, to take out of this world the soul of our *deceased* brother, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust; *looking for the general Resurrection in the last day, and the life of the world to come*, through our Lord Jesus Christ, *at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in Him shall be changed and made like unto His own glorious body, &c.*
We give Thee hearty thanks *for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world, beseeching Thee that it may please Thee shortly to accomplish the number of Thine elect and to hasten thy Kingdom*,[1] that we with all those &c.	We give Thee hearty thanks *for the good examples of all those Thy servants, who having finished their course with faith do now rest from their labours. And we beseech Thee* that we, with all those &c.
We *meekly* beseech Thee O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in Him, *as our hope is this our brother doth*, and that at the general Resurrection in the last day &c.	We *humbly*[2] beseech Thee, O Father to raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may rest in Him, and that at the general Resurrection in the last day &c.

1 The omission of the latter part of this clause seems most needless, for the prayer that God will accomplish the number of His Elect and hasten His kingdom, is an echo of the words *Thy kingdom come.*

2 There seems nothing gained by this alteration. On the contrary, a commonplace word is substituted for one specially appropriate to the time and circumstances of the prayer.

With regard to the changes which we find in other parts of the American prayerbook, there are some which are certainly happy, such as the insertion of the words "Hear also what our Lord Jesus Christ saith," followed by Matt. xxii. 37-40 after the ten commandments, and the omission of the epithets *discreet and learned*, which a clergyman is obliged by implication to apply to himself, in the exhortation used in giving notice of the Holy Communion. Some on the other hand are most undesirable especially a great many of the attempts to modernize old expressions, from which our Liturgy derives much of its special beauty. Perhaps the most luckless are the new readings in the *Te Deum*: "Thine *adorable*, true and only Son" (where the rhythm is spoiled,) and above all, "when Thou tookest upon Thee to deliver man, Thou didst *humble Thyself to be born of a Virgin*." Such changes shew the great need of caution in dealing with the question of revision, and the dangers which would result from a Royal commission, or other sweeping measure. Our safety is in the gradual removal of blemishes, as any special inconvenience is felt.

M.

On the imperfection of the present text of Holy Scripture.

"You will perhaps be told hereafter (I am speaking now to the younger men) that quite fatal to this view of the question [the view that every syllable of Scripture is the direct utterance of the most High], is the state of the text of Scripture. .. .. .. Let me remind you, once and forever, how to refute this silly sophism, the transparent fallacy of which one would have thought unworthy of exposure before men of trained understandings, but that one hears it urged so often and so confidently. See you not that the state of the text of the Bible has no more to do with the inspiration of the Bible, than the stains on yonder windows have to do with the light of God's sun? Let me illustrate the matter (though surely it cannot need illustration!) by supposing the question raised whether Livy did or did not write the history which goes under his name. You (suppose) are persuaded that he did, I that he did not .. what if I were to condemn your opinion as untenable, because of the corrupt state of Livy's text? would you not reply that I mistook the question entirely: that you were speaking of the authorship of the work, not about the fate of the copies. Suppose however, I were to grant you that Livy may indeed have furnished the matter of his history, but that the form of expression must have been supplied by some one else; with no less ground of the corrupt state of the [illegible] text. What would you think of me then? a man who not only confounded two things utterly dissimilar (the authorship of a book, and the amount of [illegible] which had been transcribed and printed), but who was for distinguishing the mind of the writer from the expression of that mind, the thoughts

from the words which are essentials to their transmission! A hopelessly illogical person surely! *Inspiration and Interpretation*, p. 119.

So spoke Mr. Burgon to the undergraduates of Oxford from the pulpit of St. Mary's. Probably many of them perceived that there was no force in his comparison. If Livy had been immortal, and could have preserved the exact words of his history precisely as he wrote them, he doubtless would have taken care to do so. The fact that Almighty God has not thought it necessary that His Church should receive a perfect text of His Holy Scriptures, but has left its members gradually to approximate to the possession of one by their own learning and research, makes it improbable that He originally deemed it essential to dictate as from heaven every "book, chapter, verse, syllable, and letter" of the Bible. It was enough for His children at first, as it is now, to have a fixed record of His will concerning them, and a sure guide in all their moral and spiritual difficulties. And as it is not essential to this end that the entire accuracy of every word should have been supernaturally preserved, neither was it necessary that every word should have been supernaturally dictated.

N.

On the LXX Version of Genesis xlvii. 31.

The reason of the doubt as to the meaning of the verse is simple. The same Hebrew word מִטָּה signifies *a staff* or *a bed*, according as it is pointed, and as there were no points in the ancient Hebrew text, it seems an open question whether we should take it as מַטֶּה, ῥάβδος, *a staff*, or מִטָּה, *a bed*. The lxx translators prefer the first, and they are followed in the Epistle to the Hebrews. It is of course obvious at first sight to remark that they were just as likely to be right as those who have handed down to us the other pointing. But Jerome pointed out long ago that מִטָּה occurs in the same description, only two verses lower down (xlviii. 2), and that there the lxx have themselves translated it κλίνη, *a bed*. And when Jacob actually dies, *he gathers up his feet* אֶל־הַמִּטָּה, ἐπὶ τὴν κλίνην (as the lxx rightly translate it), *into the bed*. We must therefore understand the passage xlvii. 31 to mean that Israel bowed himself in prayer towards the head of his bed, as David did (1 K. i. 47) in thanksgiving, when he heard that Solomon was acknowledged as king. So Vulg. *adoravit Israel Deum conversus ad lectuli caput*, and a great number of important authorities, ancient and modern.

O.

Interpretation of Mark xiii. 32.

When this part of the Charge was written, the third section of Bishop Colenso's *Pentateuch and book of Joshua critically examined* had not reached India. In his new Preface the Bishop protests very strongly against the accusation of heresy which has been brought against him, for asserting that our Lord was fallible as a religious Teacher, and that His testimony to the divine legation of Moses is not to be accepted as conclusive. He does not however resume the discussion in his own person, but prints a long and learned letter from Mr. Houghton, the Rector of a parish in Shropshire. This gentleman is worthy of respect for the manliness with which he has come forward to defend an unpopular writer whose meaning had, in his opinion, been mistaken, and for his honesty in withdrawing from circulation a pamphlet which, on reflection, appeared to him to contain inconclusive reasonings. But the arguments by which he seeks to support Bishop Colenso in the matter now under consideration seem to me very unsatisfactory; and I have not thought it necessary, in consequence of their appearance, to alter a single word which I had written in the Charge. They may be reduced to two: (1) Bishop Colenso's own, from Luke ii. 52, which has been frequently answered; and (2) the assertion that our Lord Himself allows that He was ignorant, in Mark xiii. 32. *Of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son.* And he further affirms that Bishop Colenso's opinion that our Lord was a fallible Teacher is shared by a formidable list of authorities, beginning with Gregory of Nazianzum and ending with our own most orthodox contemporaries. But to put the case in the simplest and most matter of fact way, there is all the difference in the world between professing not to know a thing, and making incorrect statements on a subject which we profess to know. There is a broad distinction between teaching with error on a point which it concerns the hearers to understand, and repudiating all wish or even power to teach on a point on which it is not expedient that they should receive any information. Now it is of great consequence that a Christian should be told whether the Mosaic law rests on divine authority, but of great consequence that he should not be told when the time of his earthly probation will be over. Accordingly the first did, and the second did not form part of the revelation which Jesus Christ brought down from Heaven: the declaration of the last "day and hour" was not included in our Lord's divine commission as the Messiah and the Son of Man. And the very fact that He has warned us that on this head He had nothing to tell us, that this was one of the things which, as St. Paul says, *was not yet put under Him*, should help us to [illegible] with undoubting confidence all the instruction which He actually [illegible]. Surely we may say without irreverence that had He profest to [illegible] which He knew nothing, such ignorance would have been

sinful ignorance: had He told us that Moses "wrote
real authority to say so, He would have done wro
Colenso, nor Mr. Houghton, nor any of the numerous d
ly cite in their defence, would for a moment deny the
which our 15th Article derives from the Epistle to the
Jesus Christ "was made in all things like unto His bre
mained *without sin*. Although therefore Athanasius may have
Son was ignorant as Man by reason of the flesh," and Chrysosto
"ignorant according to His human nature," and Theodoret tha
knew such things as the indwelling Divinity revealed", and Wa
"in His human nature He had no knowledge of the day of judge
Sumner "that He divested Himself as man of knowledge which he
as God," and Alford that "this is one of the "things which the Fat
put in His own power, and with which the Son, in His Mediatorial office
acquainted," (for such are the expressions which Mr. Houghton quo
justification of Bishop Colenso), I believe that one and all would at once
demn and repudiate the notion that Christ could possibly have misguide
deceived His disciples in any matter on which He condescended to instru
them.

P.

Recent Style of Theological Controversy.

I append in parallel columns a few examples of modern theological controversy from writers who take opposite sides in our present disputes, to justify what I have ventured to say in the text. Surely such a mode of arguing, or rather of reviling, is more likely to alienate than to convince the gainsayers, and is one of the most grievous among the evils which afflict the Church.

A.

i. *Remarks on a well known Edinburgh Reviewer.*

Since the publication of the *Essays and Reviews*, a defence of them has been attempted in the *Edinburgh Review*, No 230. It would be unnecessary to offer a single remark on so feeble a performance, if it were not desirable to correct one or two misrepresentations which occur in it.

(*A passage is then quoted, in which Davison and Arnold are said to have attached more importance to the*

B.

iv. *Remarks on Dr. McCaul.*

We are positively astounded by the effrontery of this writer. That a charge of dishonesty should be brought by a Bibliolater, whose vocation it is to maintain conscious error, against those who would sacrifice all their worldly interests rather than relinquish the fearless love of truth and liberty and plainness of speech, which is their distinguishing [illegible] must [illegible]

...ual daring of unscrupulous partisans, to any one who has considered the flagrant mendacity and disingenuousness of Bibliolaters in general. And the very writer, whose presumptuous words we have just quoted, has, in his essay of less than seventy pages, exhibited all the worst qualities of his school. Donaldson, *Christian Orthodoxy &c.* p. 457.

v. *On the Bishop of Llandaff.*

Bishop Ollivant of Llandaff, after some practical steps, of which, so far as they concern myself, I have never condescended to complain, gave at length some explanations, which took the form of denunciation. In the course of these he was pleased to lay down a theory of the "foundations," which made Mahomet a believer, and George Fox an infidel. He selected for reprobation the words of the Psalmist and the great keynote of St. Paul, and the sentiments of St. Polycarp and St. Augustine. He forbade me to quote St. Athanasius, and (with curious inversion of my clear meaning) blamed me for teaching the reasonableness of prayer. His best sentences were plagiarisms from me, or from authors, whom with a quaint kind of ingenuousness he alleged as witnesses against me, though their words and mine were almost coincident. Williams, *An earnestly respectful Letter to the Lord Bishop of St. David's*, p. 19.

Gospel of Christ.[1] *Inspiration and Interpretetion*, pp. 247,9.

iii. *On Professor Jowett.*

To follow that most confused of thinkers, and crooked of disputants through all his perverse pages; to expose his habitual paltry evasive dodging, his shifty equivocations, his misapplications of Scripture, his unworthy insinuations, his plaintive puerilities of thought and sentiment, would require a thick volume.. .. [Such language as his] in daily life would be called sheer impertinence; and the person who could talk so before educated gentlemen would probably receive an intimation that he was making himself offensive. He would certainly be looked upon as a weak and conceited person... True enough it is that had such airs been assumed by such an one as Richard Hooker ....the proceeding would have been intelligible, however much one might have lamented such an exhibition of weakness. But when the speaker proves to be one of the very shallowest of thinkers and most confused of reasoners; a man who, although greyheaded, has done nothing whatever for literature, sacred or profane, nor indeed is known out of Oxford, except for having been thought to deny the doctrine of the atonement, a man who dogmatizes in a science of which he clearly does not know so much as the very alphabet, and presumes to dispute about a Bible which he has evidently not read with the attention which is due even to a first rate uninspired book; then

vi *On the Bish*

The position of our [illegible] that all possible statem[ents] domain of biblical *criticis*[m] fashioned with a view t[o] or convenience of formal[ity] that every scholar who re[ads] corrupted as a critic may b[e] niated as a clergyman. ... .. judgement of the Court of A[rches] pronounces that the clergy are obliged to falsify the evidence the canon, or the origin and meanin[g] of Holy Writ, so long as they respec[t] the landmarks of those doctrines which I have taught with a fidelity and clearness unsurpassed by living man. .. .. Hence literary misrepresentation is so far checked that although bishops will still make it a passport to their favour, they can no longer enforce it by law. Glory be to God, who brings strength out of weakness, and that to the least worthy of his servants, if we have thus far broken the rod of falsehood, brandished in right reverend hands! ..... [But] I have not enquired whether [another of the maxims stated in the judgement] belongs to our own Church of England, or is borrowed from the Inquisition of another Church, whose supreme Pontiff has just included me, with all evangelical Christendom, in his anathema, and whose depraved doctrine of baptism is a little exceeded, in respect of confusion between the instrumentality of the Sacrament and the significance of its sym[bol]

1 This was actually preached at St. Mary's Oxford, on [illegible] not preached as it stands, for we are told [illegible] pressions originally employ[ed]

Bishop of Salisbury. . . . . No scholar or Bishop in England or Wales has crossed pen with me in pure argument, though evasive invectives have been directed against me. No theologian of weight, outside the court of Arches, believes sincerely that any Anglican doctrine or formula is impugned by me; but as the right of abstinence from mendacity in biblical criticism has been successfully vindicated by me through suffering, it is attempted to fasten on me legal responsibility for theological positions which are notoriously not mine. Williams, *Letter on Dr. Lushington's Judgement, June* 27. 1862.

Nor are all modern controversialists sufficiently careful to avoid the guilt of misrepresenting their opponents. What for instance can be more grossly unfair than to assert or imply that ordinary believers are commonly taught that the Bible is "an infallible book of reference on subjects of art and science," and that "the imprecations of the Jewish Psalms are the inspired measure of a Christian's prayer, and that our House of Commons and our Reform Bill are things of Antichrist, because St. Paul bore the government of Nero, and that the slave driver is justified because the children of Ham are cursed in Genesis; and that America should be left out of our maps because Columbus sailed beyond the pillars of Moses, and that it is wrong to teach our children many humanities which the Hebrews knew but little of, but which the Father has given us, and the Saviour has made innocent, and the Spirit can make holy"!

If the reader has had the patience to go through these quotations, he will deserve to be refreshed by one from a more ancient divine, which seems equally to rebuke them all: *The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, faith, meekness, temperance: against such there is no law.*

Q

DEATHS AMONG THE CLERGY.

I desire on a former occasion to record the names of [illegible] who God has called to their rest since the

Rev. R. Panting, Chaplain of Agra, died at Agra, 31

Rev. E. W. Tarleton, Chaplain of Benares, died at Ben

Rev. R. B. Batty, Missionary of the Church Missionar
Fellow and Assistant Tutor of Emmanuel College, Camb
Wrangler in 1853, died at Umritsur, 22 June, 1861.

Rev. G. G. Cuthbert, Secretary of the Church Missionary S
cutta, died at Blackrock, near Dublin, 22 October 1861.

Rev. J. Rofe, officiating domestic Chaplain to the Bishop of Cal
at sea, on his way from Rangoon to Calcutta, 22 December 1861.

Rev. H. H. Harington, Chaplain of Cuttack, died at Cuttack, 13
1861.

Rev. W. Soans, Missionary of the Church Missionary Society
Moultan, 8 June 1862.

Rev. T. Tuting, Missionary of the Church Missionary Society, d
hawur, 27 October 1862.

Rev. W. J. Parker, Principal of the Lawrence Asylum, died at Sanawur, 1 January 1863.

Rev. Roger Clark, Missionary of the Church Missionary Society, died at Peshawur, 14 January 1863. Thus, as is said in the annual report of the Calcutta Committee it has pleased God to send "a heavy night of trial and the darkness of death upon the Peshawur mission".

Brief notices of some will be found in the *Calcutta Christian Intelligencer*: of Mr. Batty, in the volume for 1861, p. 332; of Mr. Cuthbert in that for 1862, p. 21; of Mr. Rofe, in the same volume, pp. 29, 96, 148; of Mr. Soans, p. 280; of Mr. Tuting, p. 416; of Mr. Clark, in the volume for 1863, p. 64.

Of the rest, Mr. Tarleton died young, exhausted by his zealous exertions in our enfeebling climate. Mr. Panting and Mr. Harington were comparatively old in the ministry, and may be said to have nearly reached the natural goal of their labours. Their parishioners bore strong testimony to the respect in which they were held. Mr. Panting was acknowledged to be indefatigable in his attention to the sick soldiers in the hospitals of Agra, and the residents at Cuttack have recorded, on a tablet to Mr. Harington's memory, their respect for the "simplicity and godly sincerity of this true servant of Jesus Christ." Mr. Parker will be remembered as almost the joint founder (with Sir Henry Lawrence) of Sanawur, for he was its first head, its system was organised by him, and the church and other buildings of the Asylum are due to his architectural taste and skill.

To this record I desire to add the name of Alexander Daniel, student of Bishop's College, and Catechist at Roorkee under the Society for the Propagation of the Gospel. Though he was not quite ready for ordination, his teachers and friends were looking forward with confidence to the day when he would approve himself as a faithful minister of Christ, and now derive consolation for his loss in the bright recollections of his early piety and promise. He died at Roorkee, June 17, 1863.

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